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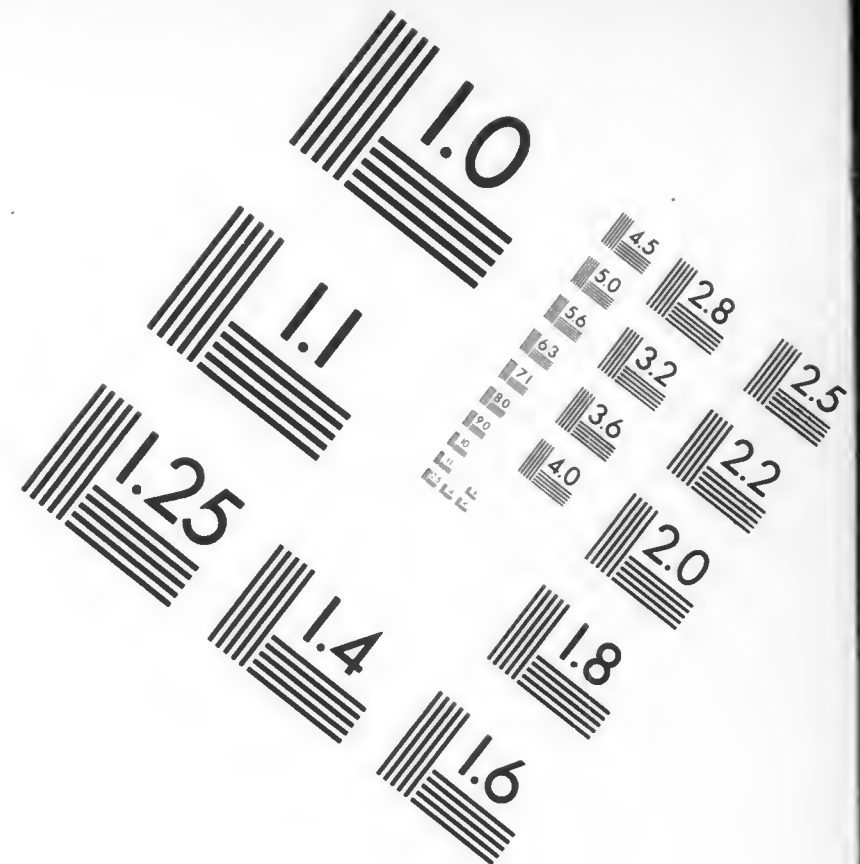
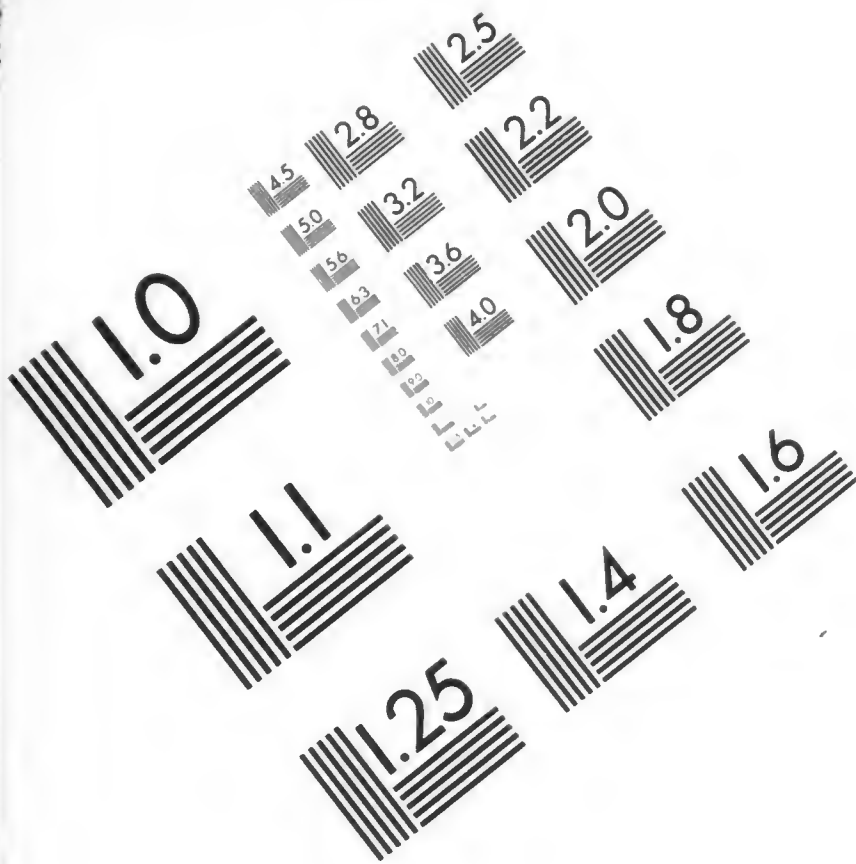


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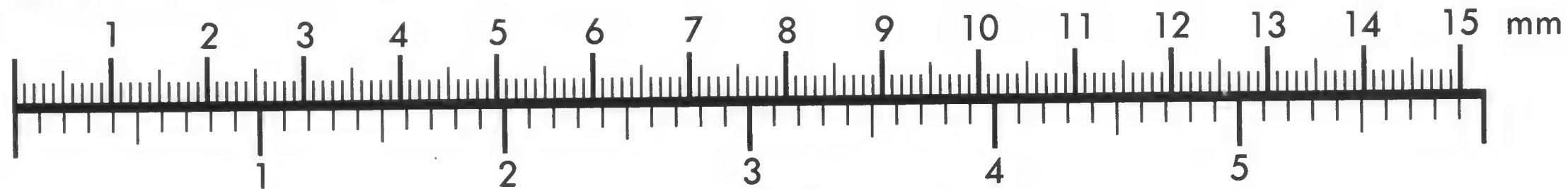
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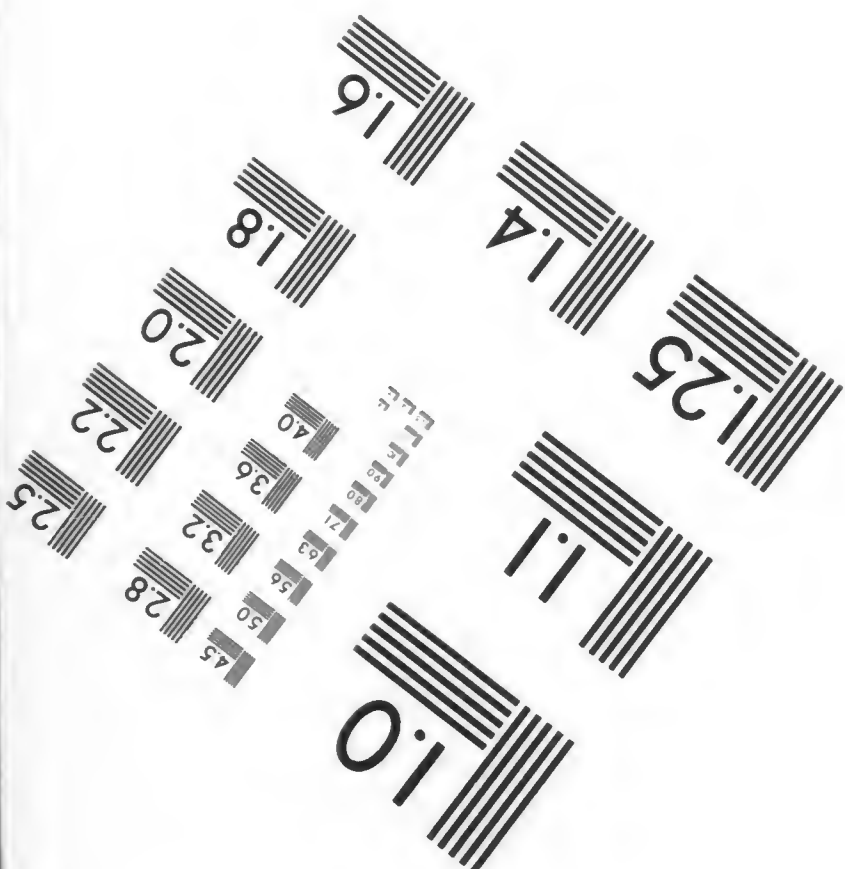
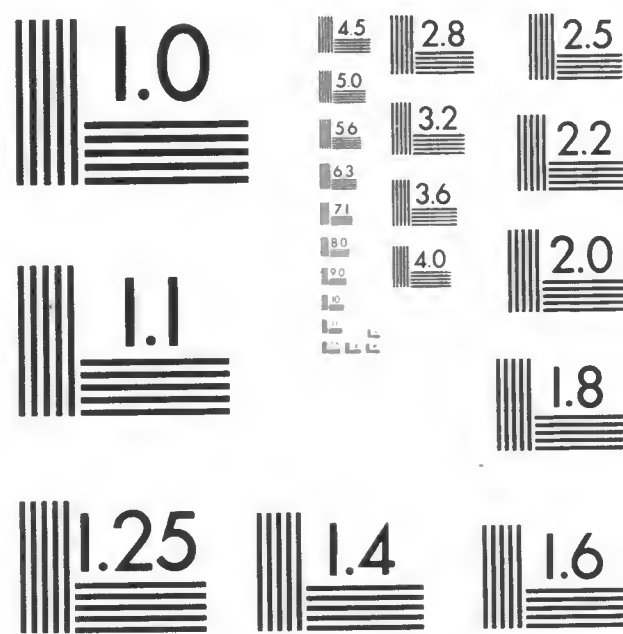
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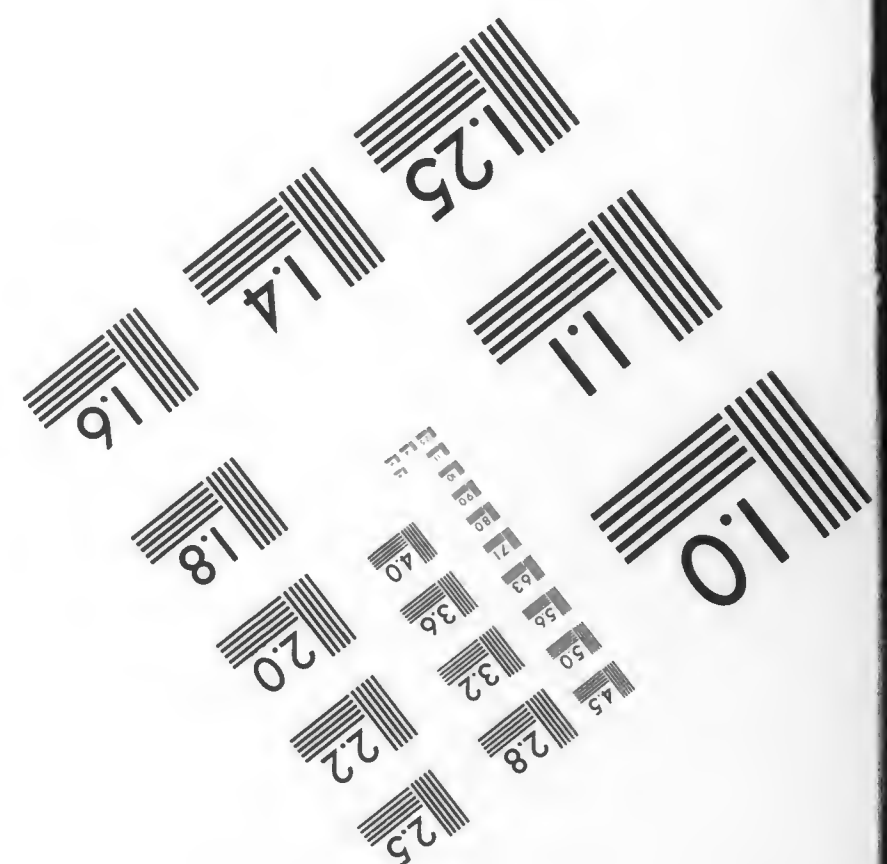
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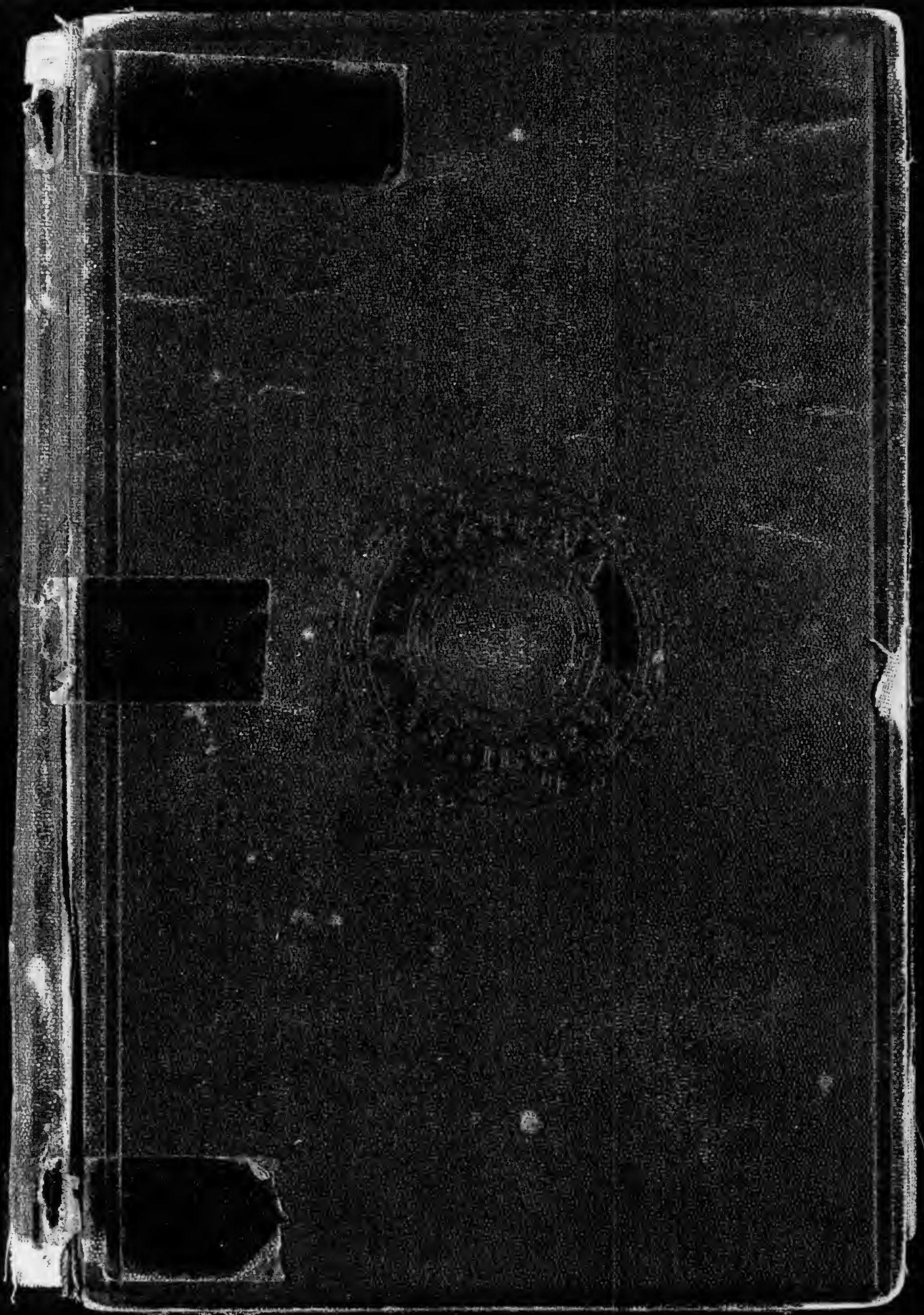


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THE AJAX

Boston
JOHN ALLYN, PUBLISHER
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INTRODUCTION TO THE AJAX.

THERE is, perhaps, no extant work of Sophocles in which his power over crude material is better displayed than in the *Ajax*. No other exhibits higher skill in varying a story of few elements; in untwisting rough strands of thought, and leading them into finer threads; in relieving the breadth of epic colouring with new lights and shadows; and this without breaking the contour, without marring the severity, of shapes long held divine.

It will be interesting to glance at the Ajacian legends as sketched by early poets; as dramatised by Aeschylus and others; as dramatised by Sophocles.

I. In the *Iliad*, Ajax son of Telamon is second in distinction only to Achilles¹; but they are broadly contrasted.

Achilles is the brilliant young hero, the perfect flower of Greek chivalry, unmatched in warlike spirit, but delighting not less in song and gaiety; passionate, and capable of profound resentment, but not by nature sullen; in council, if often rash, never dull; a dazzling figure, of manifold energy and with no marked defect, claiming, and holding, a general ascendancy by virtue of a temperament in every part vivid and elastic.

Ajax is a rugged giant, 'towering above the Greeks by his head and broad shoulders²,' the representative of sinew, and, owing to his solid power of resistance, emphatically 'the bul-

¹ *Il.* III. 229.

² *Il.* II. 768.

wark¹ of the Greeks; characterised by sound good sense², but apt to fare ill in a keen encounter of wits³.

Achilles is the type of force; Ajax, of strength.

The story of the contest for the arms of Achilles, and of the suicide of Ajax, is not noticed in the *Iliad*. It appears for the first time in the *Odyssey*, where Odysseus, in the shades, is surrounded by the questioning spirits of the dead:

‘But alone the spirit of Ajax son of Telamon stood aloof, angry for the victory which I won over him at the ships, on the issue touching the arms of Achilles: for his gracious mother Thetis set the arms for a prize, and the sons of the Trojans, and Pallas Athene, judged. Now would that I had not won in such a contest; since thereby the ground closed over so good a man, over Ajax, perfectest in beauty and in deeds of all the Greeks beside, next to the blameless son of Peleus.’

It is here said that the arms were awarded, not by the Greeks, but by the Trojans. This will be explained presently.

In the interval between the *Odyssey* and Pindar, the episode of the contest for the arms was elaborated by two epic writers, of whom Proclus has preserved fragments; by Arctinus of Miletus, *circ.* 780 B.C., in his *Aethiopis*; and by Lesches of Lesbos, *circ.* 700 B.C., in his *Ilias Minor*.

The *Aethiopis* was an epic in five books, deriving its title from the prominence of Memnon, king of the Ethiopians, and apparently designed to supplement the Homeric *Iliad*. At the funeral games of Achilles, Ajax and Odysseus enter as competitors for his arms. Agamemnon and his assessors, unable to decide, appeal to their Trojan prisoners of war. Which, they ask, had done the most effective damage to Troy,—Ajax or Odysseus? The captives reply, Odysseus. To him, therefore, the arms are adjudged. Ajax withdraws to his tent, and at sunrise falls upon his sword.

¹ *Il.* III. 227.

² *πινυτή. Il.* VII. 289.

³ *Il.* XIII. 824, *Αἶαν ἀμαρτοεπὲς, βουγάϊε, πόδον ξειπες;*

By Lesches, in his *Lesser Iliad*, the incident of the appeal to a Trojan verdict is made still more picturesque. While the decision regarding the arms is pending, scouts are sent under the walls of Troy, in order to discover what comments the Trojans are making on the case at issue. They overhear a discussion between two Trojan maidens. One declares that Ajax deserves the prize; for he carried the body of Achilles out of the *mêlée*, while Odysseus was keeping the enemy at bay. The other replies that a woman can bear burdens; to fight is the proof of manly valour. On this dialogue being duly reported, the arms are awarded to Odysseus. Ajax returns to his tent; his indignation turns to madness; and in the morning he dies by his own hand.

In the fifth Isthmian Ode,—dedicated to Phylacidas, an Aeginetan, descended from the Aeacidae of Salamis,—Pindar preserves a legend touching the birth of Ajax. When Heracles, levying war against Laomedon, went to seek the aid of Telamon,

‘He found them all feasting. There stood he, in the lion’s hide, Amphytrion’s dauntless son: whom good Telamon bade pour the first offering of nectar, and tendered to him a broad wine-cup rough with gold. Then Heracles stretched to heaven his unconquerable hands, and uttered even such words as these: *If ever, O Father Zeus, thou hast listened with willing heart to vow of mine, now with solemn prayers I beg from thee, for this man, a son of Eriboea’s womb; that, under favouring fates, my friend may gain a son,—on the one hand, of frame stout as this skin that floats around my shoulders, (skin of the wild beast that first of all my labours, I once slew at Nemea;) and of spirit to match.* Then, at this his prayer, the god sent the king of birds, a great eagle; and sweet pleasure touched the hero’s soul, and he lifted up his voice, and spake prophet-like: *Thou shalt have the son thou askest, Telamon; and call him, after the god-sent omen, Αἶαξ, of large might, terrible in the war-toils of the people.*’

From this story came the post-Homeric tradition that

Ajax was ἄρρηκτος φνὴν,—invulnerable save in the side, where the cleft lion-skin did not cover Heracles;—a tradition which Sophocles does not violate; see v. 834, πλενρὰν διαρρήξαντα.

For a special reason not difficult to conjecture, Ajax was rather a favourite with Pindar. Not a few of the great men whose praises Pindar sang must have had skeletons in their closets. The chariot-race, the foot-race, the boxing and wrestling matches might have gone well, on the whole, for them and for their forefathers. But every family which had furnished a long series of competitors at the great festivals would be likely to have its grievances; its tradition of the ancestor who was beaten by a doubtful neck; its opinion about that recent award in which the judges had shewn such scandalous partiality for their fellow-townsmen. In such cases it would be consoling to remember that a hero second only to Achilles had been defrauded by a corrupt tribunal of the prize which was his due. The complimentary poet might flatter his patron's self-complacency by comparing him to great and successful heroes; but he might also chance to soothe feelings of a less agreeable kind by the mention of Ajax, so unsuccessful and yet so great. Thrice in Pindar's Odes is the case of Ajax adduced to support the maxim that 'Envy ever lays hold upon good men, but strives not against the worse'.¹

II. By Aeschylus the story of Ajax was made the subject of a regular trilogy, an *Aiantis*. It is probable that the titles and arguments of the pieces were as follows:—I. Ὀπλων κρίσις, the Contest for the arms of Achilles. A bench of Trojan captives are empanelled as jurors: Ajax states his case bluntly and curtly against the subtle, fluent Odysseus. 2. Θρήσσαι. A Chorus of Thracian women, war prisoners of Ajax, lament the award unfavourable to their master. His suicide is announced by a messenger. 3. Σαλαμίνιαι. Teucer

¹ *Nem.* VII. 34—44; VIII. 36—46; *Isthm.* III. 57—63.

presents the orphan Eurysaces to Telamon; who, embittered by the death of his son Ajax, drives the bastard forth. Teucer departs, to found a new Salamis in Cyprus.

Several other dramas, Greek and Roman, on this subject are known by their names or fragments. Such are,

The *Aias Mαινόμενος* of Astydamas, a nephew of Aeschylus, and pupil of Isocrates. (Suidas, s. v. Ἀστυδ.)

The *Aias* of Theodectes (Arist. *Rhet.* II. 23). He was a native of Pamphylia; flourished about 350 B.C.; and was a pupil of Isocrates.

The *Ajax* of Livius Andronicus. No fragment of interest remains.

The *Ajax* and the *Telamon* of Ennius. Of the *Telamon* there remain some lines in which the bereaved father expresses a Roman fortitude:—

Ego cum genui, tum morituros scivi, et ei rei sustuli:
praeterea ad Troiam quom misi ob defendendam Graeciam,
scibam me in mortiferum bellum, non in epulas mittere.

Pacuvius wrote an *Armorum Iudicium* and a *Teucer*. From the latter, Cicero (*de Orat.* II. 46) quotes the lines in which Telamon upbraids Teucer with the death of Ajax:—

Segregare abs te ausu's, aut sine illo Salamina ingredi?
neque paternum aspectum es veritus, quom aetate exacta indigem
liberum lacerasti, orbasti, extinxti, neque fratris necis
neque eius gnati parvi, qui tibi in tutelam est traditus,—?

Attius, in his *Armorum Iudicium*, appears to have closely followed Sophocles. The fragments, at least, bear witness to some curious coincidences of expression. For example, in Sophocles, Ajax says to his son (v. 550):—

ὦ παῖ, γένοιο πατρός εὐτυχέστερος,
τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.

In Attius:—

Virtuti sis par, dispar fortunae patris.

In Sophocles, Agamemnon says to Teucer (v. 1226):—

σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
τλήναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν;

In Attius:—

Hem, vereor plusquam fas est captivom *hiscere*.

III. The *Ajax* of Sophocles does not include the contest for the arms. They have already been awarded to Odysseus. The resentment of Ajax has been turned to frenzy by the visitation of Athene, bent on punishing him for proud words spoken in former time. Under this frenzy, he has fallen by night on the flocks and herds of the army, thinking to slay the Greek chiefs.

The first scene opens on the morning after this onslaught. Odysseus has come on a detective errand to the tent of Ajax, whom he suspects of the deed. Athene appears; confirms his surmise; and calls forth Ajax to speak with her, that Odysseus, witness to his ravings, may learn how the gods humble pride.

After a dialogue between the Chorus and Tecmessa, the interior of the tent is disclosed, where Ajax is sitting among the slaughtered cattle. His frenzy is now past, leaving shame and anguish behind. His friends vainly combat his despair. Weary of their importunity, and feeling that such as they cannot understand why life has become hateful to him, he at length feigns resignation and repentance. He goes forth, nominally to propitiate Athene, and to 'purge his stains:' in reality, to put off a life which no washings can make clean. In a lonely place by the sea-shore, he falls upon his sword.

The Atreidae interfere to prevent the burial of the corpse. Teucer defies them. At last Odysseus appears as mediator, and extorts an ungracious consent from Agamemnon.

In the concluding lines, Teucer urges forward the preparations for the burial.

The moral of the play is contained in the words of Agamemnon to Teucer: 'It is not the big, broadshouldered men that are safest: the wise conquer in every field.' Of the two main departments of ἀρετή, of manly excellence, φρόνησις is

better than ἀνδρεία. Ajax is the special representative of a courage, lofty, indeed, and heroic, but arrogantly self-reliant,—unchastened by any sense of dependence on the gods. By this insolence he incurs the anger of the gods: by this he loses the favour of men. The prize which he coveted is voted away from him by the Greek chiefs whom he has estranged; his anger at the award is turned to madness by Athene whom he has scorned. In this madness he does a thing of which the horror slowly fills his whole soul in the ghastly dawn of returning reason. The frenzy has passed: the first astonishment, the ecstasy of anguish, has passed also: but in their place has come what does not pass: a feeling which to the sympathy that tries to sound it gives back only sullen echoes from depths disturbed, not fathomed; a profound, still despair. Ajax has seen all the error of his way; he feels the whole weight of his ignominy; it remains that he should 'yield to the gods, and revere the Atreidae;' it remains that he should stand aside out of their path; that he should die.

Odysseus is the representative of that general moderation, that decently charitable temper, which results from intelligent selfishness. When Athene shews him the afflicted Ajax, 'I pity him,' Odysseus says, 'pondering my own case no less than his. For I see that all of us who breathe are nothing more than phantoms or fleeting shadows.' When Agamemnon asks, 'Then thou biddest me to let them bury this corpse?' 'Surely,' he replies: 'for I myself will some day need a grave.' This virtue, such as it is, secures him universal popularity and success. He is the favourite of gods and men; the protégé of Athene, and the winner of a great prize from a man whose better claims he himself allows¹. Agamemnon, to whom Ajax was 'most hateful,' counts Odysseus 'his greatest friend'; the kinsman of Ajax closes his imprecations on Agamemnon with a tribute to the generosity of Odysseus². Thus it is that οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.

¹ v. 1340.

² v. 1331.

³ v. 1399.

It may be said that the *Ajax* of Sophocles in a manner gathers up the lessons of the *Iliad* and of the *Odyssey*. Over all the glorious vitality of Achilles in the *Iliad* broods the presage of an early death; he is, as he says himself, *παναώριος*¹, 'sure to die young'; a life of triumph so splendid, so unalloyed, must needs attract the jealousy of fate. The nemesis directly incurred by Ajax is ever menacing Achilles; for they were alike in this, that each gave free scope to a fearless mind. The theme of the *Odyssey* is the final triumph of a wise self-restraint. The 'patient' hero, tried in so many and various chances, and surmounting all difficulties by a pliant prudence, is brought at last by well-pleased gods to the haven where he would be.

Sophocles has wrought the moral of either epic into a single whole. The defeat of arrogance, the victory of good sense, are brought into the same field of view,—into one circle of strong light, in which every trait of the contrast stands out clear.

A few words must be said on an apparent anomaly in the construction of the *Ajax*. The hero dies at v. 865; the remaining 555 lines of the play are taken up with the lamentations of his friends, and with the dispute between Teucer and the Atreidae. It seems at first sight a breach of dramatic propriety that the action should be prolonged for so great a space after the exit of the principal character. Indeed, it would probably be difficult to find a really parallel instance; the nearest, perhaps, is the same author's *Antigone*; in which the heroine finally quits the scene at v. 928, though the play extends to 1353 lines. But there the after-part is thronged with events of a terrible interest, the direct consequences of Antigone's death; with the solemn warnings of Teiresias,—the suicide of Haemon,—the suicide of Eurydice. There is no anticlimax: the impression of the main catastrophe is only made stronger by each new disaster that flows from it. In the *Ajax*, on the contrary, there does seem to be an anti-

¹ *Il.* xxiv. 540.

climax. The tragic interest seems to culminate with the hero's death. Does anything which happens in the long sequel serve to deepen, or even to sustain, the pathos of that crisis? An apology has been suggested for the alleged defect. It is probable that in former plays on this subject,—as in the *Ὀπλων κρίσις* of Aeschylus,—the pleadings of Odysseus and Ajax before the judges formed the chief interest. When Sophocles resolved to abandon the old conventional treatment, he may have found it desirable to propitiate the Athenian taste for debate by throwing in the altercation between Teucer and the Atreidae. The hypothesis is ingenious; but the fault of structure which it seeks to excuse is perhaps more apparent than real. The true subject of the play is, in modern phrase, 'The Death and Burial of Ajax.' If the Atreidae had not interfered, the burial would have immediately followed the death. As it is, a dispute intervenes; but the framework of the subject, though distended, is not broken: the play concludes with the preparations for the funeral. In the meantime, the delay involves no real anticlimax. To the Greek mind, due burial was a matter of supreme concern; nothing could be more deeply, more painfully exciting than any uncertainty as to whether a hero with whom the spectators sympathised was, or was not, to receive funeral rites.

Sophocles has well brought out the specially Athenian interest of his subject. Ajax bids farewell to 'famous Athens, and the race she fosters'; the Salaminian sailors are 'of lineage sprung from the Erechtheidae of the soil'; they long to pass beneath Cape Sunium, 'that so they may greet sacred Athens'.

The island of Salamis appears to have been independent till about 620 B.C., when, after a struggle with the Athenians, the Megarians gained possession of it. In 600 B.C. the dispute broke out again, and was eventually referred to Spartan arbitration. On the part of Athens it was alleged that Philaeus and Eurysaces, sons of Ajax, had assigned the island

¹ v. 861.

² v. 202.

³ v. 1222.

to the Athenians¹; and Solon is said to have interpolated a line in the *Iliad*², representing Ajax as stationing his ships beside the Athenian contingent at Troy. The Spartans adjudged Salamis to the Athenians, and it was thenceforth an Attic deme.

With Ajax, in particular, Athens had many ties. When Cleisthenes was selecting the names of the Attic heroes, after whom the ten new tribes were to be called, he included Ajax, 'though a foreigner, yet as a neighbour to the city, and an ally³.' After the victory of Salamis, the Greeks dedicated three Phoenician triremes as a thank-offering of the spoil: one to Poseidon at the Isthmus; one to Athene at Sunium; and one to Ajax at Salamis⁴. A festival⁵ in his honour was annually celebrated in the island. Several distinguished Athenians claimed descent from that great Aeacid house of which Ajax was the greatest name. Among these were, the family of the Cimonidae,—including Miltiades son of Cypselus⁶, Miltiades tyrant of the Chersonese, and his son Cimon; Thucydides the historian⁷; and Alcibiades⁸.

The date of the play cannot be fixed. But there are three reasons for placing it among the earliest of the works of Sophocles. 1. The old-fashioned anapaestic parodos (vv. 134—300)—found in the *Supplikes*, *Agamemnon*, and *Eumenides* of Aeschylus—occurs in no other play of Sophocles. 2. In the *Ajax*, the tritagonist seems to be admitted only under the restriction of silence. In the first scene, Athene, Ajax, and Odysseus are on the stage together; but Odysseus is silent while Ajax is present (vv. 92—117). In the last scene, Agamemnon, Odysseus, and Teucer are on the stage together; but Teucer is silent while Agamemnon is present (vv. 1318—1373).

¹ Plut. *Sol.* c. 10.

² Strabo IX. p. 394. *Iliad* II. 557, στήσε δ' ἄγων ἔν' Ἀθηναίων ἵσταντο φάλαγγες.

³ Her. v. 66.

⁴ Her. VIII. 121.

⁵ Αἰάντεια, Hesych. s. v.

⁶ Her. vi. 35.

⁷ Marcellinus *Vit. Thuc.* § 2.

⁸ Plato *Alcib.* I. p. 121 B.

3. In the oldest didascaliae, or lists of plays with their titles and dates, the *Ajax* stands first among the tragedies of Sophocles.

The epithet *Μαστιγοφόρος*, which Athenaeus, Zenobius, and Eustathius add to the title, is derived from the lash (διπλῇ μάστιγι, v. 242) with which Ajax flogged the cattle, and with which he appears at v. 92. In the didascaliae, the play is simply *Αἶας*. Dicaearchus calls it *Αἶαντος Θάνατος*. The addition of *Μαστιγοφόρος* would have been convenient as distinguishing the tragedy of Sophocles (1) from the *Αἶας* *Μαινόμενος* of Astydamas: (2) from the *Αἶας* of Theodectes: (see above).

Dindorf's text is followed in this edition, a few slight deviations being noticed where they occur.

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.

ΑΙ.

Ι

ΥΠΟΘΕΣΙΣ.

Τὸ δράμα τῆς Τρωϊκῆς ἐστὶ πραγματείας, ὥσπερ οἱ ΑΝΤΗΝΟΡΙΔΑΙ καὶ ΛΙΧΜΑΛΩΤΙΔΕΣ καὶ ΕΛΕΝΗΣ ΑΡΠΑΓΗ καὶ ΜΕΜΝΩΝ. πεπτωκός τις ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδὴν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. ὅθεν καὶ ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακεκίνηται καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι. καὶ τὰ μὲν ἀνείλε τῶν τετραπόδων, τὰ δὲ δήσας ἀπάγει ἐπὶ τὴν σκηνὴν· ἐν οἷς ἐστὶ τις καὶ κριὸς ἑξοχος, ὃν ᾤετο εἶναι Ὀδυσσέα, ὃν δήσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ΜΑΣΤΙΓΟΦΟΡΟΣ, ἡ πρὸς ἀντιδιαστολὴν τοῦ ΔΟΚΡΟΥ. Δικαίταρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγράφεται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας καταλαμβάνει δὲ Ἀθηναῖα Ὀδυσσέα ἐπὶ τῆς σκηνῆς διοπεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα καὶ ἐπικομπάζοντα ὡς τῶν ἐχθρῶν ἀνηρημένων. καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν τὸν Ὀδυσσέα· παραγίνεται δὲ χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονός, ὅτι ποίμνια ἐσφάγησαν Ἕλληνικά, ἀγνοῶν δὲ τὸν δράσαντα. ἔξεισι δὲ καὶ Τέκμησσα, τοῦ Αἵαντος αἰχμάλωτος παλλακίς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποίμνια. ἐκότερος οὖν παρ' ἐκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ χορὸς μὲν παρὰ Τεκμήσεως, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ χοροῦ, ὅτι Ἕλληνικά τὰ σφαγέμενα ποίμνια, ἀπολοφύρονται, καὶ μάλιστα ὁ χορὸς. ὅθεν δὴ ὁ Αἴας προελθὼν ἑμφρων γενόμενος ἑαυτὸν ἀπολοφύρεται. καὶ τούτου ἡ Τέκμησσα δείται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεισι καθαρσίῳ ἐνεκα καὶ ἑαυτὸν διαχρήσεται. εἰσὶ δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον, οὐκ ἔμνυται θάπτειν τὸ σῶμα. τὸ δὲ πέρας, θάψας αὐτὸν Τεύκρος ἀπολοφύρεται. παρίστησι δὲ ὁ λόγος τῆς τραγωδίας ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἤκκειν ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκήσας ἐγκρατὴς εἶναι τῶν ὅπλων ἀποτυχῶν ἔγνω ἑαυτὸν ἀνελεῖν. αἱ δὲ τοιαῦται φιλονεικίαι οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικηκέναι.

ἔρα γὰρ καὶ παρ' Ὀμήρῳ τὰ περὶ τῆς ἥττης τοῦ Αἵαντος πάνυ διὰ βραχέων καὶ περιπαθῶς· (Ὀδ. λ, 542)

οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

νόσφιν ἀφειστήκει κεχολωμένη εἵνεκα τευχέων.

εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος· (547)

ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ.

οὐκ ἐλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἥτταν ἀποθανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τὴν σκηνὴν τοῦ Αἵαντος. δαιμονίως δὲ εἰσφέρει προλογίζουσαν τὴν Ἀθηναίαν. ἀπίθανον γὰρ τὸν Αἴαντα προϊόντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτόν· οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς τοῦ Αἵαντος δράσαντος. θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηναῖς προκηδομένης τοῦ Ὀδυσσεύς, διό φησι·

καὶ πάλαι φύλαξ ἔβην

τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

Περὶ δὲ τοῦ θανάτου τοῦ Αἵαντος διαφόρως ἱστορήκασιν. οἱ μὲν γὰρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἰμορροῶν, οἱ δὲ ὅτι χρησμός ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὧν ἐστὶ καὶ Σοφοκλῆς. περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυψεν ἡ λεοντὴ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε.

DRAMATIS PERSONAE.

AJAX, } played by the *Protagonist*.
TEUCER, }
ODYSSEUS, } played by the *Deuteragonist*.
TECMESSA, }
ATHENE, }
MENELAUS, } played by the *Tritagonist*.
AGAMEMNON, }
MESSENGER, }

CHORUS of Salaminian Sailors.

STRUCTURE OF THE PLAY.

1. πρόλογος, vv. 1—133.
2. πάροδος, vv. 134—200.
3. ἐπεισόδιον πρῶτον, vv. 201—595.
4. στάσιμον πρῶτον, vv. 596—645.
5. ἐπεισόδιον δεύτερον, vv. 646—692.
6. στάσιμον δεύτερον, vv. 693—718.
7. ἐπεισόδιον τρίτον, vv. 719—1184.
8. στάσιμον τρίτον, vv. 1185—1222.
9. ἔξοδος, vv. 1223—end.

ΑΙΑΣ

ΑΘΗΝΑ

ἌΕΙ μὲν, ὦ παῖ Λαρτίου, δέδορκά σε
πείραν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον.

1—133. This passage forms the πρόλογος, i. e. μέρος ὄλον τραγωδίας τὸ πρὸ χοροῦ παρόδου, "all that part of a tragedy which precedes the first entrance of the chorus." (Arist. *Poet.* XII. 25.)

Scene—the station of the Greek ships on the coast of the Troad, between Cape Sigeum and Cape Rhœteum. The back-scene (σκηνὴ) represents the sea-side huts (ἑφαλοι κλισίαι, v. 192) of Ajax and his Salaminian followers. ODYSSEUS is seen pausing before the tents, and scanning marks upon the ground. ATHENE appears above the stage (on the θεολογεῖον). 1—88.—*Ath.* Ever thus, son of Laertes, I find thee busy on the track of thy foes; and thy keen instinct has not failed thee here. Ajax has but now gone within,—the sweat streaming from his face, and from hands red with slaughter. Seek, then, no further, but tell me the motive of thy quest.—*Od.* Divine protectress, clear-speaking even when dimly seen, I seek Ajax, on suspicion of a strange crime. This morning the herds, our spoil, were found butchered; and one who had seen Ajax rushing over the plain with a reeking sword, put me on his track. Some of these footprints are his, but some baffle me; and welcome is thy aid.—*Ath.* Know that Ajax has indeed done this thing, purposing to take the lives of the Greek chiefs.

He went forth by night alone—already he was at the quarters of the Atreidae—when I smote him with madness, and turned his rage against the flocks and herds. Part he slew: part he led captive to his tent, and is now tormenting the animals like human foes. Behold, I will shew thee the man whom I have stricken, that thou mayest tell it abroad among the Greeks.—*Od.* Athene, spare to call him forth.—*Ath.* Fear not, he shall not see thee.

1—3 ἄει μὲν...καὶ νῦν.] Schneide- win quotes Lucian, *Dial. Mort.* VIII. 1, πάλαι μὲν τὸ τῆς Ἰνούς παιδίον ἐπὶ τὸν Ἰσθμὸν ἐκομίσσατε, καὶ νῦν σὺ τὸν κιθαρωδὸν ἀναλαβὼν ἐξενήξω.

1 Λαρτίου.] In Homer, Λαέρτης. The contracted form of Λαέρτιος is used by Sophocles four times, here, v. 380; *Phil.* 401, and 1286; and by Eur. *Tro.* 421. In Latin, *Laertes* is the proper name, *Laertius* the adjective: Plaut. *Bacch.* IV. 9. 22, *Ulixes Lartius* (so Bothe, for *Laertius*). Priscian says however (vii. 7), *Laertius pro Laertes dicebant, quomodo et Graeci*. The later grammarians wrote *Λάρτιος*: and the coronis, though 'antiquioribus ignota,' has been retained by Lobeck, 'ne veteris scripturae memoria penitus exlesceret.'

2 πείραν...θηρώμενον.] 'Seeking to snatch some occasion against thy foes,' i. e. watching eagerly and wari-

καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάῃς ὁρῶ
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
 πάλαι κυνηγετοῦντα καὶ μετρούμενον
 ἵχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς
 εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. εὖ δέ σ' ἐκφέρει

ly for any oversight on their part which may enable you to attack them at an advantage. *πεῖρά τις ἐχθρῶν* = 'some means of attacking enemies': cf. v. 290, *τί τήνδ' ἀφορμὰς πεῖραν*; 'why preparest thou this attack (upon the Trojans)?' For the genitive, cf. Diod. Sic. xiv. 80, *ἐπιθεσις τῶν πολεμίων*. Lobeck prefers to understand *πεῖράν τιν' ἐχθρῶν ἀρπάσαι* as meaning 'quicquid hostes machinentur, praeripere,' 'to forestall each new stratagem of thy foes,' comparing Plat. *Rep.* p. 334 A, *τὰ τῶν πολεμίων κλέψαι βουλευματα*. But (1) it seems very doubtful whether *ἀρπάσαι* could mean 'praeripere,' 'to anticipate,' to 'forestall.' (2) *πεῖρά τις ἐχθρῶν*, as Lobeck admits, is an awkward substitute for *ὅ,τι δῆποτε οἱ ἐχθροὶ πειρῶνται*.

θηρώμενον.] With the infinitive: cf. Eur. *Helen.* 63, *θηρᾷ γαμῖν με*. It is unnecessary to suppose such a construction as *θηρώμενον πεῖραν*, (*ὥσθ'*) *ἀρπάσαι* (*αὐτήν*).

3 *σκηναῖς...ναυτικάῃς*.] 'The quarters of Ajax beside the ships.' *σκηνή* here = *κλισία*, the Homeric wooden hut: *Il.* xxiv. 449, (*κλισίῃ*) *τὴν Μυρμιδόνες ποίησαν ἀνακτι*, | *δοῦρ' ἐλάτης κέρσαντες*. *σκηναί* is probably the poetical plural for the singular, like *κλισίαι* for *κλισία*, *Il.* xv. 478, xxiii. 254.

4 *ἐσχάτην*.] 'At the camp's utmost verge.' Homer describes the Greek camp as formed semicircularly on the beach of a small bay,—Odysseus being stationed at the midpoint, 'that he might be heard in both directions,—to the tent of Ajax the son of Telamon, and to the tent of Achilles too; for they it was who hauled up their even ships at the horns of the crescent, trusting to

their valour and to the might of their hands.' (*Il.* xi. 8 *seqq.*)

5 *κυνηγετοῦντα*.] 'Pausing on the trail,'—examining the ground with a hunter's skill and caution.

μετρούμενον.] 'Measuring (with the eyes),' *i.e.* scrutinizing, scanning closely. Schneidewin in his Critical Appendix proposes to read *τεκμαρούμενον* | *εἴτ' ἔνδον*, κ.τ.λ., omitting v. 6 altogether. He contends that *μετρούμενον* could refer only to literal measurement, with a view to determining the shape and size of the footprints; whereas Odysseus is merely examining their direction. But the general notion of *accurate comparison* involved in *μετρέισθαι* seems to justify its use here. Odysseus is endeavouring, by a close scrutiny, to disentangle the line of tracks leading towards the tent from the line of tracks leading away from it.

6 *νεοχάρακτα*.] In the sandy soil around the *ἐφαλοι κλισίαι* (v. 191). Ajax had sallied from his tent in the preceding night, and had returned before daybreak. The traces of his departure and of his return would alike be 'recent.' The question for Odysseus was, which were the *more* recent.

7 *εἴτ' ἔνδον εἴτ' οὐκ ἔνδον*.] ('To find) whether he is within or absent.' In the second clause of an indirect question, either *οὐ* or *μή* may be used; but they convey different shades of meaning: *e.g.* (1) *σκοπῶμεν εἰ πρέπει ἢ μή*, 'let us consider the question of (this thing's) fitness,'—where the notion of abstract discussion is uppermost. (2) *σκοπῶμεν εἰ πρέπει ἢ οὐ*, 'let us consider whether it is fit or unfit,'—expressing impatience to arrive at one dis-

κυνὸς Λακαίνης ὥς τις εὐρινος βάσις.
 ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κára
 στάζων ἰδρώτι καὶ χέρας ξιφοκτόνους.
 καὶ σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης
 ἔτ' ἔργον ἐστίν, ἐννέπειν δ' ὅτου χάριν
 σπουδὴν ἔθου τήνδ', ὥς παρ' εἰδυίας μάθῃς.

ΟΔΥΣΣΕΥΣ

ὦ φθέγμ' Ἀθήνας φιλτάτης ἐμοὶ θεῶν,
 ὥς εὐμαθὲς σου, κὰν ἀποπτος ᾗς ὅμως,

ting, practical result, to the exclusion of the other. The difference is well illustrated by a passage of Antipho, *de caed. Her.* p. 131, 14: *οὐ δέ ὑμᾶς ἐκ τῶν τοῦ κατηγοροῦ λόγων τοὺς νόμους καταμανθάνειν, εἰ καλῶς κείνται ἢ μή, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγοροῦ λόγους, εἰ ὁρθῶς καὶ νομίμως ὑμᾶς διδάσκουσι τὸ πρᾶγμα ἢ οὐ*: *i.e.* the prosecutor's speech should not lead you into an abstract speculation on the theory of the laws: rather, the laws should indicate a practical conclusion as to the value of the prosecutor's arguments.

εὖ δέ σ' ἐκφέρει, κ.τ.λ.] 'And well doth it guide thee to his lair, thy course keen-scenting as a Spartan hound's.' *ἐκφέρει*, 'brings you out,' 'brings you safe through all difficulties to your goal.' Cf. Plato *Phaedo* p. 66 B, *κινδυνεύει τοι ὥσπερ ἀτραπὸς τις ἐκφέρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σκέψει*, *i.e.* 'extricate us.'

8 *Λακαίνης*.] Pindar (*frag.* 73), in enumerating the specialties of various places, praises Scyros for its goats—Argos for its shields—Thebes for its chariots—Sicily for its mule-cars—and Taygetus for its dogs: *Λακαίαν ἐπὶ θηρσὶ κύνα τρέχειν πυκινώτατον ἐρπετόν*. Cf. Hor. *Epid.* 6. 5, *aut Molossus aut fulvus Laco*: Shakespeare *Mids. Night's Dream* iv. 1, *My hounds are bred out of the Spartan kind...A cry more tunable Was never holla'd to nor cheered with horn In Crete, in Sparta, nor in Thesaly*. The Laconian dogs seem to

have been of a small breed (*catulos*, Virg. *G.* iii. 405: *κυνίδια*, Arist. *H. A.* v. 2).

εὐρινος.] A nominative more probably than a genitive. Cf. Eur. *H. F.* 450, *γραῖαι δσσων πηγαί*: *Bacch.* 1158, *λευκοπήχεις κτύποι χερῶν*.

9 *τυγχάνει*.] Sc. ὦν. Cf. *El.* 313, *νῦν δ' ἀγροῖσι τυγχάνει*: Eur. *Andr.* 116, *τυγχάνει δ' ἐν ἐμπύροις*.

11 *παπταίνειν*.] 'To urge thy wary quest,'—*εἴσω* combining with *παπταίνειν* to give the notion of a timorous advance. Cf. Pind. *P.* iii. 37, *ὅς τις αἰσχύνων ἐπιχώρια παπταίνει τὰ πόρσω*.

12 *δέ*] = *ἀλλά*. Thuc. iv. 86, *οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δέ*.

15 *ὦς*.] Exclamatory, 'how plainly...!' &c.; not 'since.'

κὰν ἀποπτος ᾗς.] 'Though thy form be distant,'—though thou be seen (only) afar off. Cf. *Phil.* 467, *πλοῦν μή' ἔξ ἀπόπτου μάλλον ἢ γγύθεν σκοπεῖν*, 'not *afar off*, but beside the waves, must we watch the hour to sail.' Lobeck quotes Aristotle, Plutarch, &c., for *ἀποπτος* in the sense of 'discernible,' 'seen in the distance.' But in such passages the notion uppermost is not that of the object being *distant*, but of its being *seen*. Here the sense required is not—'though thou art discernible,' but—'though thou art barely discernible.' The passage in the *Philoctetes*, where *ἐξ ἀπόπτου* is opposed to *ἐγγύθεν*, seems more to the point. The objections to rendering *ἀποπτος* 'unseen,' appear

φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ
χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
καὶ νῦν ἐπέγνως εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.

strong. That the drama should have been opened by an invisible speaker would have been singular enough; though this objection is not, perhaps, insuperable. But as the colloquy between Athene and Odysseus became more familiar and more animated,—especially in the stichomuthia just before Ajax appears, when Odysseus exclaims, *τί δράς, Ἀθάνᾳ*; and she replies, *οὐ σίγ' ἀνέξει, κ. τ. λ.*,—a mere *voice* could scarcely have sustained the vivid personality of the goddess. Again, the scene with Ajax would lose much of its dramatic force, if Athene were not present to the eyes of the spectators,—first gazing on her victim, while the depths of his mental ruin are lit up by her irony,—then turning in more benignant majesty to point the moral for her favourite. The voice of an unseen god, startling mortals with a sudden warning or assurance, might well be a solemn incident. But if such a voice had to sustain a prominent part in a passage of some length, including a brisk dialogue and varying dramatic situations, the effect must at last have become ludicrous. Schneidewin, rendering *ἀποπτος* 'unseen,' quotes *Il. II. 172 seqq.*, Eur. *I. T. 1447*, as instances of a deity speaking but remaining unseen. On the other hand, in each of the following passages there is a distinct intimation that the divine personage *appeared* as well as *spoke*: (1) *Philoctetes*, 1412 (Heraclides to Philoctetes): (2) *Ion*, 1549 (Athene to Ion): (3) *Andromache* 1227 (Thetis to Peleus): (4) Eur. *Electra*, 1233 (the Dioscuri to Orestes): (5) *Hippolytus*, 1440 (Artemis to Hippolytus). The words, 'O voice of Athene,' prove nothing. In some

passages where it is evident that the divinity was visibly present, the divine 'voice' or 'divine fragrance' is prominently mentioned: see Eur. *Hipp.* v. 1391 compared with v. 1440: Eur. *El.* v. 1292 compared with v. 1233: and cf. Soph. *El.* 1225: *Phil.* 234, 1411.

16 *ξυναρπάζω φρενὶ*.] 'The instant that thy voice thrills upon my ear, I apprehend in *spirit* that the voice is thine, even before my *eyes* can be sure that the silver cloud above me does not float around some other goddess.'

17 *κώδωνος*.] Schol. *ad loc.*: ἡ κώδων θηλυκῶς Ἀττικῶς κώδων δὲ καλεῖται τὸ πλατὺ τῆς σάλπιγγος. The word is masculine in Thuc., Strabo, Plutarch: feminine in Arist. *de Sens.* vi. 446, 22 (ed. Bekker).

Τυρσηνικῆς.] 'Tyrrhenian' was a standing epithet of the trumpet, of which the invention was ascribed to the Etruscans,—celebrated from early times as workers in bronze. Cf. Virg. *Aen.* viii. 526, *Tyrrhenusque tubae mugire per aethera clangor*: Eur. *Phoen.* 1377: Aesch. *Eum.* 537.

18 *καὶ νῦν*.] Cf. vv. 1—3. This exordium has a certain Homeric symmetry with Athene's. As Athene had said, *αἰὲ μὲν δέδορκα σε...καὶ νῦν ὀρώ*, so Odysseus replies, *αἰὲ μὲν εὐμαθὴς εἶ...καὶ νῦν ἐπέγνως, κ. τ. λ.*

19 *βάσιν κυκλοῦντα, κ. τ. λ.*] *ultra citroque obeuntem*, 'doubling and redoubling' on a foeman's trail. Cf. Eur. *Or.* 632, *ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς, | διπλῆς μερίμνης διπτύχους ἰὼν ὁδοῦς*;

σακεσφόρῳ.] *Il.* vii. 219, *Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἥντε πύργον*,—the shield covered with seven layers of ox-hide and an eighth of

κεῖνον γὰρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι.
νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
ἔχει περάνας, εἴπερ εἴργασται τάδε·
ἴσμεν γὰρ οὐδέν τρανές, ἀλλ' ἀλώμεθα·
καγὰρ ἑλκοντῆς τῷδ' ὑπεξίγην πόνῳ.
ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν
λείας ἀπάσας καὶ κατηναρισμένας
ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.

metal,—one of the marks which distinguished him from Ajax son of Oileus, *Οἴληος ταχὺς Αἴας*. The imposing epithet *σακεσφόρος* under which Ajax is here announced leads up to an effective contrast at v. 91, when Ajax actually appears, not as *σακεσφόρος*, but as *μαστιγοφόρος*,—no longer bearing the shield which was 'as a tower' against foemen,—bearing only a lash red with the blood of cattle.

21 *ἄσκοπον*.] 'Inexplicable:' since it was difficult to conceive what could have been the *motive* of such an onslaught (cf. v. 40). Athene presently explains (v. 43) that Ajax believed himself to be slaying the Greek chiefs.

22 *εἴργασται*.] The form *εἴργασμαι* has always an active sense in Sophocles: see *O. T.* 279, 347; *O. C.* 825; *Trach.* 748; *Phil.* 1172; *Ant.* 294. Cf. *ξυμπέφρασμαι*, *Ant.* 363; *ἦρμαι*, *El.* 54; *γέγραμμαι*, *Dem. Mid.* p. 557; *παρεσκεύασμαι*, *Xen. Cyr.* vii. 3. 14; *δεδίκασμαι*, *Dem. Pantaen.* p. 967, etc.

23 *τρανές*] = *τορόν* (*τράω**, *τιτραίνω*). The adjective is not extant elsewhere: the adverb *τρανῶς* occurs twice in Aeschylus (*Ag.* 13, *Eum.* 45), and in Eur. *El.* 758.

ἀλώμεθα.] 'We vaguely doubt.' So far, the only evidence against Ajax was the fact that he had been seen hurrying alone over the plain of the Scamander with a reeking sword. Odysseus had accepted the task (*πόνος*, v. 24) of following as detective in his track, and endeavouring to collect evidence which should

prove or disprove the surmise.

24 *ἑλκοντῆς*.] Elmsley contends for *θελοντῆς* instead of *ἑλκοντῆς*. It is true that *θέλω*, and not *ἐθέλω*, is always found in senarii; but this proves nothing for derivatives. *ἑλκοντῆς* is supported by the analogy of *ἐθελήμους*, *ἐθελήμων*, *ἐθελοντί*, &c.; and, as Lobeck observes, '*θελήμων*, *θελήτης*, *θελεχθρός* partim Atticis inusitata sunt, partim Graecis in ususum.' He adds that *θέλεος* in Aesch. *Suppl.* 841 (*θέλεος ἀθέλεος—volens volens*) is a solitary exception,—the formula having probably been extemporised 'oppositionis causa,'—for the sake of the antithesis.

25 *ἐφθαρμένας...καὶ κατηναρισμένας, κ. τ. λ.*] 'Dead,—yea, slaughtered with the hand,'...with the hand of a close-attacking enemy,—not by the stroke of pestilence from the high gods. The general term *ἐφθαρμένας* required further explanation; *κατηναρισμένας* is therefore added,—a word suggestive of deadly agency at close quarters,—*ἐναρίζω* properly meaning to strip a fallen foe. And to clench the force of *κατηναρισμένας*, the words *ἐκ χειρὸς* are superadded,—deriving additional emphasis from their position at the beginning of the line.

γάρ.] Referring back to *πρᾶγος ἄσκοπον*, v. 21. From *εἴπερ εἴργασται* to *πόνῳ* is a parenthesis.

27 *ἐκ χειρὸς*.] 'With the hand' (of man),—not by the agency of the gods, working in the stroke of lightning or of pestilence,—not by the onset of fierce beasts. The phrase

τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
καί μοί τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον
πηδῶντα πεδία σὺν νεορράντῳ ξίφει
φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
κατ' ἔχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,
τὰ δ' ἐκπέπληγμαι, κούκ ἔχω μαθεῖν ὅτου.

ἐκ χειρὸς had also the technical military sense of *cominus*, 'at close quarters': see Xen. *Hellen.* vii. 2. 14, ἐνέβαλον καὶ ἐκ χειρὸς ἐμάχοντο. But the technical sense appears less suitable here. The marvel was not that the destroyer of the cattle had preferred a sword to javelins or arrows. The marvel was that the destroyer should have been, not a god or a beast, but a man.

28 τήνδ' οὖν.] 'Now, this crime all voices impute to him.' Odysseus has diverged into detail: οὖν serves to resume the thread of his statement. 'A crime has been committed under such and such circumstances... Well (οὖν), Ajax is the person suspected.' The particles δ' οὖν are frequently used in the more strongly marked sense of 'however,' when a narrative is resumed after a parenthesis or a discussion: e. g. Her. vi. 76; Thuc. ii. 5; Aesch. *Ag.* 34, 217, 246.

29 ὀπτῆρ.] One of the scouts posted at commanding points (σκοπιαί) on the slopes of Ida, to give notice of any sudden movement on the part of the Trojans.

30 πηδῶντα πεδία.] After his onslaught Ajax led back the surviving cattle to his tent (v. 62); and did not again leave it—except to speak with Athene—till he had regained his senses (vv. 296—306). It must have been then, in a pause between his onslaught and his return, that he was observed 'bounding alone over the plain with a reeking sword.' πεδία, cognate accusative, descriptive of the ground traversed: cf. Aesch. *P. V.* 725, στείχ' ἀνηρότους γύας: Eur. *Helen.* 1118, δς

ἔδραμε ῥόθια: Callimachus *hymn. Dian.* 194, ἐφοῖτα | παῖπαλα καὶ κρημνοῦς.

31 φράζει τε κἀδήλωσεν.] 'Informed and instructed me:' φράζει, comes breathless to tell me that he has seen Ajax: ἐδήλωσε, set forth the whole matter—described the reeking sword,—the wild haste of Ajax,—the point from which he came,—the direction in which he was moving.—φράζει—ἐδήλωσεν—ἄσσω. The transition from the historic present to the aorist is often abrupt. See *Trach.* 359—365, ἡνίκ' οὐκ ἔπειθε—ἐπιστρατεύει—κτείνει τε—καὶ ἔπερσε.

32 τὰ μὲν... ὅτου.] τὰ μὲν... τὰ δέ: sc. ἔχνη: 'sometimes I assure myself of the traces,—by some I am confounded, and cannot tell whose they are.' The strong word ἐκπέπληγμαι expresses his perplexity and astonishment at finding, mingled with human footprints, the confused and irregular tracks of the oxen and sheep which Ajax had brought home as prisoners to his tent. Tied together (vv. 63, 294) and driven or dragged by their frenzied captor, the animals might well have left puzzling tracks.

σημαίνομαι.] As σημαίνω τι τινί = 'I indicate something to another,' σημαίνομαί τι = 'I indicate something to myself,'—*assure myself* of it by indications which I have observed. Compare τεκμαίρομαι. In this sense the rare middle σημαίνομαι may have been a technical term in hunting. See Oppian *Cyneg.* i. 453, μυξωτήρσι κύνας πανίχνια (πάντ' ἔχνια?) σημῆναντο, 'with noses down the dogs puzzled out the scent.'

33 ὅτου.] Schneidewin ὅπου (sc.

καιρὸν δ' ἐφήκεις· πάντα γὰρ τὰ τ' οὖν πάρος
τά τ' εἰσέπειτα σῇ κυβερνώμαι χερὶ.

ΑΘΗΝΑ

ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγία.

ΟΔΥΣΣΕΥΣ

ῆ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘΗΝΑ

ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι.

ἐστὶ τὰ λοιπὰ τῶν ἰχνῶν), with four MSS. and Suidas. ὅτου, as explained above, seems preferable.

34 καιρὸν δ' ἐφήκεις.] 'And in season hast thou succoured.' καιρὸν for the more usual ἐς καιρὸν,—a sort of cognate accusative,—a bolder form of καιρίαν ὁδὸν ἤκεις. Cf. v. 1316: Eur. *Helen.* 479, καιρὸν γὰρ οὐδέν' ἦλθες: Ar. *Acharn.* 23, ἀωρίαν ἤκοντες.

πάντα γὰρ, τὰ τ' οὖν πάρος, κ.τ.λ.] 'For in all things,—in the past as for the future,—I am guided by thy hand.' It would be difficult to find any special English equivalent for οὖν which would not be cumbrous. The exact meaning of the particle in this place seems to be, 'in short.' 'In all things,—things past, in short, as well as things future.' Compare ὅστις οὖν, ὅπως οὖν, &c., 'whoever, however, after all (οὖν):' and the phrase εἴτε... εἴτ' οὖν.

36 ἔγνων... κυναγία.] 'I was aware' (of thy setting out,) 'and long since took my post upon the route (ἔβην εἰς ὁδὸν), a watcher friendly to thy chase'—like the φύλακες who, when large game was driven, were stationed about to see which way it went. ἔβην εἰς ὁδὸν appears to mean, 'came into the path,'—'placed myself on the route by which I knew that the object of your chase would pass,'—Athene having, in fact, watched Ajax into his tent (v. 9).

ἔβην εἰς ὁδὸν could scarcely mean 'went upon my errand'.

37 πρόθυμος.] 'Friendly,' with a dative of the object. Cf. Xen. *Hellen.* ii. 3. 40, οἱ πρόθυμοι τῇ πόλει γεγενημένοι.

κυναγία.] The Doric forms κυναγός, λοχαγός, ποδαγός, ξεναγός, ὀπαδός are firmly established in Attic. But the MSS. vary between κυνηγέτης, κυναγέτης,—κυνηγία, κυναγία. In Eur. *Hec.* 1174 Porson left κυνηγέτης, adducing the analogy of Ἀθάνα, Ἀθηναία. Lobeck, who reads κυνηγία here, observes that in Eur. *Hipp.* 109 the MSS. agree upon κυναγίαις, but in *Bacch.* 339 upon κυνηγίαις.

38 ῆ καὶ.] 'Dare I hope, sweet queen, that I toil to purpose?'—ῆ καὶ, 'can it be' that I am right? The formula ῆ καὶ asks a question with surprise: here, it expresses tremulous excitement and joy. Cf. Aesch. *Eum.* 402, ῆ καὶ τοιαύτας τῷδ' ἐπιρροῖεῖς φυγάς, 'can it be that thou shrillest a doom so dread on this man's track?': Soph. *El.* 314.

39 ὥς.] 'Know that in Ajax thou hast the doer of these deeds.' ὥς is sometimes used with an ellipse of ἴσθι, ('be sure that,') in giving a peremptory ultimatum or a decisive assurance. See Eur. *Phoen.* 1662—1664. Antigone is pleading with Creon for the burial of Polynices. *Creon.* 'The gods rule it other-

ΟΔΥΣΣΕΥΣ

καὶ πρὸς τί δυσλόγιστον ᾧδ' ἦξεν χέρα;

40

ΑΘΗΝΑ

χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

ΟΔΥΣΣΕΥΣ

τί δῆτα ποιῖναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘΗΝΑ

δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.

wise.—*Ant.* 'The gods rule that we insult not the dead.'—*Creon.* ὡς οὐτις ἀμφὶ τῷδ' ὑγρὰν θήσει κόνιν—'Know that...' where ὡς marks the *dernier mot* of the dispute.—*Eur. Hec.* 400, ὡς τῆσδ' ἐγωγε παιδὸς οὐ μεθήσομαι.

40 καὶ πρὸς τί... ἦξεν χέρα;] 'And wherefore thus darted he his senseless hand?'—*αἰσσεῖν* is distinctly transitive in *Eur. Or.* 1416, *αἶσαν* ... κύκλῳ πτερύγῳ... αἰσῶν, 'agitating the air with a round fan': and apparently in *Eur. Bacch.* 145, ὁ Βακχεὺς δ' ἔχων φλόγα... ἐκ νάρθηκος αἰσσεῖ. Porson (*ad Or.* 1427) quotes the passive *αἰσσομαι* from *Soph. O. C.* 1261. But it may be questioned whether *αἰσσεταί* in that place (*κόμῃ δὲ αἶσαν αἰσσεταί*) is not rather one of those *middle* forms so much used by Aesch. and *Soph.*, e. g. *θρηνέσθαι* (*Aesch. P. V.* 43), *ἐξανδᾶσθαι* (*Cho.* 144), *σπεύδεσθαι* (*Eum.* 339), *στένεσθαι* (*Pers.* 62), *προσορᾶσθαι* (*Soph. O. C.* 244), *ἐσορᾶσθαι* (*El.* 1059). Porson *loc. cit.* compares *αἰσσεῖν* χέρα with *βαίνειν* πόδα (*Eur. El.* 94 etc.), *πόδα ἐπάσσειν*, *Hec.* 1070. In the case of *ἐπάσσειν*, as in *ἀναβαίνειν*, *ἐπιβαίνειν*, the preposition has to do with the transitive force. The case of *βαίνειν* πόδα is discussed by Lobeck. He thus modifies Porson's rule that 'verbs of motion regularly take an accusative of the instrument or member chiefly used';—'To verbs denoting motion

of the body may be added a dative or accusative of the part of the body in motion'. In *βαίνειν* (κατὰ) πόδα, *χαίνειν* (κατὰ) στόμα, the verb is not really transitive. But in *αἰσσεῖν* χέρα, the verb is truly transitive. *αἰσσεῖν* belongs to a class of verbs which combine a trans. and intrans. sense: e. g. *λήθω* (to forget, or make to forget): *πτήσσω* (to quail or scare), &c. In the case of *αἰσσεῖν*, the ambiguity is traceable to the root *αω*, from which come verbs and nouns of *breathing*, *blowing*, *flaming*, &c.... e. g. *αἰθύσσω*, *παίφασσω*, (both either trans. or intrans.),—*αἶρα*, *ἀήρ*, *αἶγλη*, *αὐγή*,—the idea of rapid *vibration* underlying all these words.

41 χόλῳ... ὅπλων.] 'Anger touching the arms'. Cf. *Phil.* 327, *τίνος... χόλον κατ' αὐτῶν ἐγκαλῶν*; *Trach.* 268, *ὦν ἔχων χόλον*, κ.τ.λ.: *Thuc.* I. 140, *τὸ τῶν Μεγάρων ψήφισμα*, 'the decree touching the Megarians'. *Madv. Synt.* § 48.

42 τήνδε... βάσιν.] 'With such an onslaught'. So *Trach.* 339, *τοῦ με τήνδ' ἐφίστασαι βάσιν*, 'why dost thou approach me with such eager steps?'

43 ἐν.] Havoc 'among'—death inflicted 'upon' you. Cf. v. 366, *ἐν ἀφόβοις με θηροῖ δεινὸν χέρας*, 'fierce-handed upon cattle': v. 1092, *ἐν θανούσιν ὑβριστής*: v. 1315, *ἐν ἐμοὶ θρασύς*.

ΟΔΥΣΣΕΥΣ

ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν;

ΑΘΗΝΑ

καὶν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ.

45

ΟΔΥΣΣΕΥΣ

ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει;

ΑΘΗΝΑ

νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμάται μόνος.

ΟΔΥΣΣΕΥΣ

ἦ καὶ παρέστη καπὶ τέρμ' ἀφίκετο;

ΑΘΗΝΑ

καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΥΣΣΕΥΣ

καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου;

50

ΑΘΗΝΑ

ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι

44 ἦ καί.] Cf. v. 38, *note*.
ὡς ἐπ' Ἀργείοις.] 'Can this plot have been, in its first intention (ὡς), a plot against the Greeks?' i. e. 'Can this plot have been aimed against the Greeks?' The mischief fell upon the herds; but it was ὡς ἐπ' Ἀργείοις, since Ajax meant to kill the Greeks, and believed himself to be doing so.

45 καὶν ἐξέπραξεν.] 'You ask if he plotted this against you? He had e'en done it, if my care had slept.'

46 ποίαισι τόλμαις, κ.τ.λ.] Sc. *ἐμέλλεν ἐκπράξεν*. 'And what were his daring schemes, his rash hope?'

49 καὶ δὴ.] 'Already.' *Ar. Av.* 175, ΠΕΙ. βλέπον κάτω. ΕΠ. καὶ δὴ βλέπω, 'I am looking.'

δισσαῖς.] The tents of the *δισσαρχαὶ βασιλεῖς*, Agamemnon and Menelaus, would stand side by

side at the *στρατήγιον* (*praetorium*) or head-quarters (v. 721) in mid-camp.

50 μαιμῶσαν.] 'tingling': *gentilem*.—φόνου evidently depends on ἐπέσχε: but Apollon. Rhod. II. 269, has *μαιμῶν ἐδητύος*.—Schol., *γράφεται καὶ διψῶσαν*. Cf. *frag. adesr. ar.* Athen. X. 433, *ἔσχειν κελεύω χεῖρα διψῶσαν φόνου*.

51 ἐγώ.] Here, as at vv. 69, 85, the emphatic pronoun conveys a lofty assertion of divine power. Translate: 'I, even I, withheld him.'

σφε.] In Epic and Ionic Greek, *σφε* is usually the accus. plur. (for *σφᾶς*) of *σφεῖς*, and has a reflexive sense. The Attic poets use *σφε* as accus. sing.,—with no reflexive meaning, but merely as equivalent to *αὐτόν, αὐτήν*.

γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,
καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε
λείας ἄδαστα βουκόλων φρουρήματα·
ἐνθ' ἐσπεσὼν ἔκειρε πολύκερων φόνον
κύκλῳ ραχίζων· καὶ δόκει μὲν ἔσθ' ὅτε

55

δυσφόρους γνώμας, κ.τ.λ.] 'The vexing fantasies of his baneful joy,'—the illusions caused by the plague of madness, under which he believed himself to be destroying his foes;—**δύσφοροι**, as pressing upon his brain, and goading him to fury; 'fantasies of joy,' since they wrapt his folly in the semblance of a triumph.

52 ἀνηκέστου.] 'Baneful.' This epithet often designates states of mind which must lead to disastrous consequences, *e. g.* **χόλος** (Hom.): **πονηρία**, **ῥαθυμία** (Xen.): **ἀνηκέστον πῦρ**, 'a baneful glow', said of a rash hope, Soph. *El.* 888.

53 πρὸς τε ποίμνας] = **πρὸς ποίμνας τε.** Cf. *El.* 249, **ἔρροι τ' ἂν αἰδώς, κ.τ.λ.** for **ἔρροι ἂν αἰδώς τε, κ.τ.λ.:** Thuc. IV. 10, **ἦν ἐθέλωμέν τε μέναι καὶ μὴ...καταπροδοῦναι.**

ποίμνας.] The flocks of sheep, as distinguished from the herds of oxen, **βουκόλων φρουρήματα.** Cf. vv. 62, 297, 375. For **ποίμνας** used in a general sense, see vv. 42, 300, 1061.

σύμμικτά τε.....φρουρήματα.] *i. e.* **σύμμικτα**, ἄδαστα **λείας-φρουρήματα** **βουκόλων**, the confused, unshared, spoil-charges of the herdsmen: 'the confused droves, our unshared spoil, still guarded by the herdsmen'. Lobeck places a comma after **λείας**, understanding **τὰ σύμμικτα τῆς λείας.** He objects to the double genitive here. If, he says, **φρουρήματα** denoted the care bestowed by the herdsmen, then **λείας** might properly denote the object of the care: *e. g.* Thuc. III. 115, **τὴν τοῦ Λάχηντος τῶν νεῶν ἀρχήν.** But **βουκ. φρουρ.** are the herds themselves. Can they be called **βουκ. φρουρ.** and **λείας φρουρ.** in the same

phrase? Pylades is **παίδευμα** **Πιθθέως**, Eur. *El.* 886, and flocks are **ποιμένων βοσκήματα**, *Cycl.* 189. On the other hand, **παίδων θρέμματα**, Plat. *Legg.* VII. 789 B: **βοσκήματα μόσχων**, Eur. *Bacch.* 677. But could we say **Πυλάδου παίδευμα Πιθθέως**, or **ποιμένων βοσκήματα μόσχων**; To this query of Lobeck's we may probably reply in the affirmative. See Soph. *El.* 681, **Ἑλλάδος πρόσχημα ἀγῶνος**, lit. 'the pride of Greece, consisting in a festival.'

54 λείας.] At v. 26 the term **λεία** includes both flocks and herds: here, it is restricted to the herds. Cf. v. 145, **βοτὰ καὶ λείαν**, 'the flocks and the spoil',—*i. e.* 'the flocks and the herds.' For the **flocks** were public property, kept as a common stock for the general maintenance. But the **oxen**, used for purposes of draught, were to be assigned as private property to individuals. Hence to the individual Greek the herds were 'booty' in a more immediate sense than the flocks.

55 ἔκειρε...φόνον.] 'Dealt death among the horny throng'. With **κείρειν φόνον** Schneidewin compares Eur. *Syrhl.* 1205, **μὴ τρώσης φόνον**: Soph. *O. C.* 1400, **ὁδοῦ τέλος..... ἀφωρμήθημεν**: Virg. *Aen.* XI. 82, **sanguine caeso.**

πολύκερων.] Cf. Eur. *Cycl.* 5, **γηγενὴς μάχη**: *H. F.* 1272, **τετρασκελὴς πόλεμος**.—*Accent.* In the terminations **ως** and **ων** of the Attic 2nd and 3rd declensions, when **ε** immediately precedes **ω** or is separated from it only by a liquid, **ω** is considered short, *e. g.* **ἀνώγειων**, **πῶλεως**, **φιλόγελως**, **ἱλεως**. So, also, in the Ionic genitive in **εω**, *e. g.* **ὀττω.**

56 καὶ δόκει...ἔχων.] *i. e.* **καὶ ἐδόκει αὐτόχειρ κτείνειν ἔχων**, **ἔστι μὲν**

δισσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,
ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.
ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
ᾠτρυνον, εἰσέβαλλον εἰς ἔρκη κακά.
κάπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν
ποίμνας τε πάσας ἐς δόμους κομίζεται,
ὡς ἄνδρας, οὐχ ὡς εὐκερων ἄγραν ἔχων.
καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται.
δείξω δὲ καὶ σοὶ τήνδε περιφανὴ νόσον,
ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.
θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
τὸν ἄνδρ'· ἐγὼ γὰρ ὁμμάτων ἀποστροφούς

60

65

ὅτε δισσοὺς Ἀτρείδας, (ἔστι δὲ) ὅτε (τινὰ) στρατηλατῶν, ἄλλοτε ἄλλον, ἐμπίτνων.

59 φοιτῶντα.] 'Raving.' Hesych. *s. v.* **τὴν ἐδραῖαν μανίαν φοῖτον** ἔλεγον: "'wandering" was a term for settled madness"—(to preserve the singularly infelicitous phrase of the original).

νόσοις.] 'The throes of frenzy.' Cf. the plural **νοσήμασι**, v. 338: Aesch. *P. V.* 616, **νήστισιν αἰκίαις**, 'the cruel *hangs* of hunger': Ag. 704, **γαστρὸς ἀνάγκαις**.

60 ἔρκη κακά.] 'The toils of doom'. Cf. Aesch. *Pers.* 100, **φιλόφρων γὰρ ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν εἰς ἀρκύστατ' Ἄτα**: Ag. 348, **ἦτ' ἐπὶ πύργοις ἐβαλες στεγανὸν δίκτυον...μέγα δουλείας** | **γάγγαμον ἄτης παναλώτου**.—Erd-furdt, **ἐς ἐρῶν κακὴν**: Wunder, **ἀρ-κυν**. Lobeck conj. **ἔρων**.

61 κάπειτ' ἐπειδὴ.] Such juxtapositions, **κακόφωνα** to us, are common in Greek: *e. g.* **ἦμεν ἡμενοι** (Eur. *I. T.* 1399), **ἔως ἐῷσι** (Or. 238), **ἦν γυνὴ γένη** (Helen. 1312), and **ἐγὼ λέγω, οὕτως ὅπως, passim**.

62 τοὺς ζῶντας αὖ.] 'The survivors in their turn',—which had now arrived, though they had hitherto escaped.

64 ὡς ἄνδρας] = **ὡς ἀνθρώπους**. Cf.

v. 244, **δαίμων, κοῦδεις ἀνδρῶν**: O. *T.* 1258, **δαίμωνων δέικνυσί τις**: οὐδείς γὰρ ἀνδρῶν: Ai. 300, **ἠκίξεθ' ὥστε φῶτας**.

65 συνδέτους.] *i. e.* still bound to each other. The tying up of the separate victims, preparatory to punishment, is expressed by **δέσμιος**, v. 299.

66 καὶ σοί.] 'To thee too,'—since hitherto the frenzy of Ajax had been witnessed only by the herdsmen whom he slew, and by the watcher who had seen him **πηδῶντα πεδία**.

τήνδε περιφανὴ νόσον.] 'This signal frenzy'; cf. v. 81, **μεμνηνὸτα περιφανῶς**. It seems less good to make **περιφανὴ** the predicate after **δείξω**.

67 θροῆς.] 'Proclaim' the impressive lesson. Cf. **θροεῖ**, v. 785, of the messenger's alarming news.

68 μηδὲ συμφορὰν, κ.τ.λ.] 'Nor regard the man as a terror.' Cf. Eur. *Or.* 138, **ἀλλ' ἐμοὶ | τόνδ' ἐξεγείραι ξυμφορὰ γενήσεται, i. e.** 'it will be a perilous matter for me.' Her. VI. 86, **οἱ μὲν δὲ Μιλήσιοι ξυμφορὴν ποιούμενοι ἀπαλλάσσοντο**, 'so they went away aggrieved.' *Il.* XXI. 39, **τῷ δ' ἄρ' ἀνώϊστον κακὸν ἦλυθε δῖος Ἀχιλλεύς**, 'on him, then, an unlooked-for bane, came divine Achilles.'

69 ἐγώ.] Cf. v. 51, *note*.

αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν.
οὔτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ
Αἴαντα φωνῶ· στείχε δωμάτων πάρος.

ΟΔΥΣΣΕΥΣ

τί δρᾶς, Ἀθάνᾳ; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ

οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς;

ἀποστρόφους.] Proleptic: 'I will withhold and avert.' Cf. Aesch. *Ag.* 1258, εὐφημον...κοίμησον στόμα, 'hush thy lips into silence.'

70 εἰσιδεῖν.] Instead of the more usual μὴ εἰσιδεῖν. Cf. Plato *Rep.* x. p. 608 A, εὐλαβούμενοι πάλιν ἐμπεσεῖν: Soph. *O. T.* 129, κακὸν δὲ ποῖον... εἴργε τοῦτ' ἐξειδέναι; *Phil.* 1408, εἴρξω πελάζειν. After κωλύειν, μὴ is usually omitted. Even ἐμποδὼν εἶναι and κατέχειν occur with the simple infinitive.—Madv. *Synt.* § 156. 3.

71 οὔτος.] *O. C.* 1627, ὦ οὔτος, οὔτος, Οἰδίπους, τί μέλλομεν...; Ar. *Thesm.* 610, αὐτὴ σὺ, ποῖ στρέψει;

σέ, τὸν...κ. τ. λ.] Cf. *Ani.* 442, σέ δῆ, σέ τὴν νεύουσιν ἐς πέδον κᾶρα—| φῆς ἢ καταρνέει; κ. τ. λ.: *El.* 1445, σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος| χρόνῳ θρασείαν: *Al.* 1227, σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.

72 δεσμοῖς ἀπευθύνοντα.] 'Binding with cords the back-bent arms of thy captives.' ἀπευθύνειν χέρας, 'to straighten out the arms,' i. e. to tie a person's hands behind his back, —the arms being then extended downwards. Cf. Hor. *Od.* III. 5. 22, retorta tergo brachia libero; Eur. *Andr.* 719, ὦδ', ὦ κάκιστε, τῆσδ' ἐλυμήνῳ χέρας; | βοῦν ἢ λέοντ' ἡλιπίζες ἐκτείνειν βρόχοις; 'thoughtest thou that 'twas the limbs of lion or ox that thou wast straining with this cordage?' Ajax fancies himself to be tying the hands of human prisoners behind them, when he ties the fore-feet of an ox or sheep to its hind-feet; cf. v. 299, τοὺς δὲ δεσμύ-

ους | ἡκίζετ' ὥστε φῶτας. The interior of the tent is not disclosed to the spectators till v. 346; but meanwhile the employment of Ajax is not hid from the all-seeing goddess.

74—88. Odysseus naturally dislikes the prospect of being confronted with a strong man whom Athene herself has just described as labouring under 'a signal frenzy.' Since the recent award of the arms to Odysseus, Ajax had hated him (v. 1336). What sudden violence might not be apprehended from hatred working in a disordered brain, and supported by the strength of insanity? Odysseus is no coward. A brave man might consistently decline to place himself in the power of an incensed maniac. On the other hand the reluctance of Odysseus to witness his enemy's abasement can scarcely be taken—as some critics have taken it—for a piece of pure magnanimity. It is true that, when Athene suggests the sweetness of exulting over the fallen, Odysseus replies that he is content to forego that pleasure. But, as the context intimates, his immediate motive for self-denial is a sense that the luxury is perilous.

75 οὐ σίγα...ἀρεῖς;] 'Peace! suffer not coward fears to rise.' οὐ μὴ...ἀρεῖς; 'will you not not-raise?' i. e. 'do not raise:' μὴ negating with this notion of the verb, while οὐ has its usual sense of 'nonne?' The formula οὐ μὴ with fut. indic.,—being thus interrogative in form,—could in strictness be used only with the

ΟΔΥΣΣΕΥΣ

μὴ πρὸς θεῶν, ἀλλ' ἔνδον ἀρκείτω μένων.

ΑΘΗΝΑ

τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν;

ΟΔΥΣΣΕΥΣ

ἐχθρὸς γε τῷδε τάνδρῃ καὶ τανῦν ἔτι.

ΑΘΗΝΑ

οὐκουν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν;

ΟΔΥΣΣΕΥΣ

ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

ΑΘΗΝΑ

μεμνηνὸτ' ἀνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

ΟΔΥΣΣΕΥΣ

φρονοῦντα γάρ νυν οὐκ ἂν ἐξέστην ὀκνῶ.

second person of the verb. But in practice it came to be used also with the first or third person, merely to convey a strong assertion: e.g. Soph. *El.* 1052, *O. C.* 176.

δειλίαν ἀρεῖς.] 'Raise your cowardice,' i. e. 'allow your fears to awake, to start up.' Cf. *O. T.* 914, ὑποῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν: Eur. *I. A.* 1598, θάρσος αἶρε: Musaeus 243, ἀλγος αἶρειν. Schneidewin ἀρεῖ, a var. lect. in one MS.—Αἶρεσθαι δειλίαν would mean 'to win cowardice,' i. e. the name of a coward; cf. Eur. *I. T.* 676, καὶ δειλίαν γὰρ καὶ κάκην κεκτῆσομαι.

76 μὴ πρὸς θεῶν.] ἔξω κάλει.

77 τί μὴ γένηται, κ. τ. λ.] 'For fear of what? Was he never a man before?' Athene, endeavouring to reassure Odysseus, affects to ignore the difference between Ajax mad and Ajax sane. 'What are you afraid of? Ajax is a strong man, no doubt. But have you not been face to face with him often enough before now? And was he not a strong man

then?' ἀνὴρ emphatic, 'a man,' a good man and true; cf. 1238, οὐκ ἄρ' Ἀχαιοὺς ἀνδρες εἰσι πλὴν ὅδε;

78 ἐχθρὸς γε, κ. τ. λ.] Odysseus, with characteristic reticence, forbears to notice the fallacy in Athene's reasoning. He does not reply that Ajax has been altered by madness. He contents himself with saying, 'I admit that in one respect Ajax is probably unaltered. Without doubt he hates me as much as before.'

81 μεμνηνὸτα, κ. τ. λ.] 'Fearest thou to look upon the man in his raging madness?' Is it, then, not the man, but his *madness*, that you fear? Schneidewin understands, 'Canst thou fear the presence of one whom madness has blinded, and who, even if he wished to harm thee, could not execute his own purpose?' But μεμνηνὸτα surely = *furiosum*, a *violent* madman.

82 φρονοῦντα, κ. τ. λ.] 'Yes: were he sane, I had never shunned him through fear.' Cf. Dem. *Lept.* p. 460, 2, οὐδένα πώποτε κίνδυνον ἐξέστησαν:

ΑΘΗΝΑ

ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.

ΟΔΥΣΣΕΥΣ

πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρᾳ;

ΑΘΗΝΑ

ἐγὼ σκοτάσω βλέφαρα καὶ δεδορκότα.

85

ΟΔΥΣΣΕΥΣ

γέννοιτο μέντ' ἂν πᾶν θεοῦ τεχνωμένου.

ΑΘΗΝΑ

σίγα νυν ἐστὼς καὶ μέν' ὥς κυρεῖς ἔχων.

ΟΔΥΣΣΕΥΣ

μένειμ' ἂν ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν.

ΑΘΗΝΑ

ὦ οὔτος, Αἴας, δεύτερόν σε προσκαλῶ.

τί βαιὸν οὕτως ἐντρέπει τῆς συμμάχου;

86

ΑΙΑΣ

ὦ χαῖρ' Ἀθάνᾳ, χαῖρε Διογενὲς τέκνον,

so Thuc. II. 88, τὴν ἀξίωσιν εἰλήφεσαν μηδένα ὄχλον ὑποχωρεῖν: Her. v. 103, ἐπεὶ ἐξῆλθον τὴν Περσίδα χώρην: Plat. *Sympr.* p. 183 B, ἐκβάντι τὸν ὄρκον.

83 ἀλλ' οὐδὲ νῦν.] 'Nay, e'en as it is, he shall never see thee...; οὐδὲ νῦν, i.e. mad though he be.

84 ὀφθαλμοῖς γε.] His mind may have been deranged; his eyesight at least (γε) is as good as ever.

86 γέννοιτο μέντ' ἂν πᾶν, κ. τ. λ.] 'Tis true that anything may be done when a god plans.' μέντοι is said reflectively, — 'Well, after all.'

θεοῦ τεχνωμένου.] Not θεᾶς τεχνωμένης. Cf. Aesch. *Eum.* 286 (where Orestes is invoking *Athene*): ἔλθοι κλύει δὲ καὶ πρόσωθεν ὦν θεός, 'one hears from afar when one is a god.'

88 μένοιμ' ἂν, κ. τ. λ.] 'Remain I must' (literally, 'I am likely to re-

main,' i.e. 'I suppose I must remain'): 'but I would gladly have stood clear.'

89 οὔτος.] Cf. v. 71, note.

Αἴας.] For this form of the vocative, cf. v. 482, Αἴᾶς, ἔλεξας: Bekker *Anecd.* p. 1183, οἱ Ἀττικοὶ τὰς αὐτὰς εἰώθασι ποιεῖν ὀρθὰς καὶ κλητικὰς. So O. C. 1627, ὦ οὔτος, οὔτος, Οἰδίπους.

90 συμμάχου.] The insolence with which on a former occasion Ajax had rejected the aid of Athene in battle had been one of the causes of her anger against him (see vv. 771—775). With bitter irony, she now calls herself his σύμμαχος, — the aider of his triumphant revenge, — in the course of which she had appeared to him and incited him to fresh efforts. See vv. 59, 115.

91. Enter AJAX from the interior

ὥς εὖ παρεστῆς· καὶ σε παγχρύσοις ἐγὼ
στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

ΑΘΗΝΑ

καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,
ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῶ;

95

ΑΙΑΣ

κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μῆ.

of the tent, carrying the heavy thong (v. 241) with which he has been scourging the cattle. (As protagonist, he comes upon the stage by the central door, βασιλῆος θύρα.) Vv. 91—133. *Ai.* Hail, Athene, hail, kind ally: thou shalt have golden thank-offerings for this day's triumph.—*Ath.* And art thou revenged upon the Atreidae,—on Odysseus?—*Ai.* The Atreidae are dead; Odysseus is yet to die under the scourge.—*Ath.* Nay, torment him not so cruelly.—*Ai.* In all else, Athene, thy will be done; but Odysseus shall fare even thus.—*Ath.* To work, then, and take thy fill.—*Ai.* I go; and thou, goddess, help me ever as thou hast helped to-day. (*Exit AJAX.*) *Ath.* Odysseus, seest thou how the strong man has been humbled?—*Od.* Yea, and pity him, though my foe: verily all men living are but shadows.—*Ath.* Then speak thou no proud word, nor vaunt thyself in strength or wealth; for the gods love the wise, and abhor the proud.

Three actors, — Ajax, Odysseus, Athene,—are before the audience at once: but while Ajax is present, Odysseus does not speak. Again, in the last scene (vv. 1316 *seqq.*), Agamemnon, Teucer, Odysseus are on the stage together; but Teucer is silent during the presence of Agamemnon. This seems to indicate that the *Ajax* was composed at a date when the introduction of a third actor—first due to Sophocles—was still a recent

innovation, employed sparingly, and under particular restrictions.

ὦ χαῖρε, κ. τ. λ.] The abruptness and vehemence of Ajax in this dialogue is characterised by Tecmessa—who overheard it from within—by the phrase λόγους ἀνασπᾶν, 'to pluck forth' words—to jerk them out with spasmodic vehemence.

92 παρέστης.] Cf. vv. 59 *seqq.*

93 στέψω σε.] i.e. 'grace thee:' cf. Pind. O. I. 162, στεφανῶσαι (τινὰ) μολπᾷ. The word στέφειν also involves the notion of the offerings (λάφυρα, σκυλεύματα) being suspended on the walls of the temple: cf. Aesch. *Theb.* 266, πολεμίων δ' ἐσθήματα | στέψω...δουρίπηχθ' ἀγνοῖς δόμοις: Ag. 561, θεοῖς λάφυρα... | δόμοις ἐπασσάλευσαν. Cf. vv. 176—8.

94 ἐκεῖνο.] 'Tis well said. But tell me this,' &c. Since ἐκεῖνο indicates something more remote than τοῦτο, it serves better to mark the purposely sudden change of subject. Athene is shewing off the mental derangement of Ajax. She treats him as one whose thoughts may be turned in any new direction at pleasure, without danger of his remarking the abruptness of the transition.

95 ἔγχος.] *Sword.* So vv. 287, 658, 907; but ξίφος, v. 1034; ξίφεσιν, v. 231; ξιφοκτόνους, v. 10; and φάσγανον, vv. 834, 899.

πρὸς.] 'Upon,' 'in the blood of,' the Greek host. Cf. v. 97.

96 τὸ μῆ.] Sc. βάψαι. Madv. *Synl.* § 156, 4.

ΑΘΗΝΑ

ἢ καὶ πρὸς Ἀτρεΐδαισιν ἥχμασας χέρα;

ΑΙΑΣ

ὥστ' οὔ ποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.

ΑΘΗΝΑ

τεθνῶσιν ἄνδρες, ὡς τὸ σὸν ξυνῆκ' ἐγώ.

ΑΙΑΣ

θανόντες ἤδη τὰμ' ἀφαιρείσθων ὅπλα.

100

ΑΘΗΝΑ

εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
ποῦ σοι τύχης ἔστηκεν; ἢ πέφενγέ σε;

97 ἢ καί.] Cf. v. 38, note.

ἢ καί...χέρα;] 'And perchance turned thy armed hand upon the Atreidae?' αἰχμάζειν, (1) properly to use a lance, αἰχμή: *Il.* IV. 324, αἰχμὰς αἰχμάζουσι νεώτεροι, 'lance-throwing is for younger men:' (2) generally, 'to do deeds of arms:' *Soph. Trach.* 354, ἔρως δέ νυν...θέλξειεν αἰχμάσαι τάδε, 'to do these feats of arms.' So, αἰχμάζειν χεῖρα, 'to use an armed hand,' πρὸς τινί, 'ἔχον' an enemy. Musgrave conjectured ἡμαξας, comparing v. 453.

98 ὥστε.] For ὥστε thus used in a stichomuthia, see Aesch. *Ag.* 324, XO. ἔρως πατρώας τῆσδε γῆς σ' ἐγύμνασεν; KH. ὥστ' ἐνδακρύειν γ' ὁμμάσιν χαρὰς ὕπο: *ib.* 529, KH. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις; XO. ὡς (= ὥστε) πᾶλλ' ἀμαυρὰς ἐκ φρενὸς μ' ἀναστένειν.

ἀτιμάσουσι.] In the same phrase Orestes announces to Electra the death of Clytaemnestra, *El.* 1426, μηκέτ' ἐκφοβοῦ | μητρῶον ὥς σε λῆμ' ἀτιμάσει ποτέ. Ajax identified the Atreidae with the two rams, his treatment of which is described vv. 237 seqq.

99 τὸ σόν.] 'Thy words:' cf. v.

1401, εἰμ', ἐπαινέσας τὸ σόν: but (2) 'thy interest,' v. 1313, ὅρα μὴ τοῦμὸν, ἀλλὰ καὶ τὸ σόν.

100 θανόντες...ὅπλα.] 'Let them steal my arms now, —if the dead can steal.' Cf. *Ant.* 308, where Creon threatens the supposed culprits with crucifixion, "ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον | τὸ λοιπὸν ἀρπάξῃτε," and *ib.* 715, ὅστις...ὑπείκει μηδὲν, ὑπτοῖς κάτω | στρέψας τὸ πλοῖον σέλμασιν ναυτίλλεται, continues his voyage with the boat's keel uppermost.

τάμά.] Emphatic: 'the arms of Achilles, which, by all right, belonged to me.' Cf. v. 441, where Ajax expresses his confidence that Achilles, if alive, would have decided in his favour.

101 εἶεν, τί γὰρ δὴ...] Enough of this, (εἶεν)—now (γάρ) in the next place (δὴ) what of the son of Laertes—? 'So—and then the son of Laertes—in what plight hast thou left him placed?'

102 ποῦ...τύχης.] Cf. v. 314, ἐν τῷ πράγματι...; *Trach.* 375, ποῦ ποτ' εἰμὶ πράγματι; *O.T.* 1442, ἵν' ἔσταμεν | χρεῖας: *Ant.* 1229, ἐν τῷ συμφορᾷ;

ΑΙΑΣ

ἢ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου;

ΑΘΗΝΑ

ἐγώγ'. Ὀδυσσῇ τὸν σὸν ἐνστάτην λέγω.

ΑΙΑΣ

ἦδιστος, ὦ δέσποινα, δεσμώτης ἔσω
θακεῖ· θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω.

105

ΑΘΗΝΑ

πρὶν ἂν τί δράσης ἢ τί κερδάνης πλέον;

ΑΙΑΣ

πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης

ΑΘΗΝΑ

τί δῆτα τὸν δύστηνον ἐργάσει κακόν;

ΑΙΑΣ

μάστιγι πρῶτον νῶτα φοινηχθεὶς θάνῃ.

110

103 τοῦπίτριπτον.] 'Accursed.' *Ar. Plut.* 619, αὕτη μὲν ἡμῖν ἡ 'πίτριπτος οἴχεται: *Ar.* 1530, ἐντεῦθεν ἄρα τοῦπιτριβείης ἐγένετο: *Andoc. Myst.* p. 13, ὦ συκοφάντα καὶ ἐπίτριπτον κίναδος.—*Ar. Plut.* 619, and the analogy of ἐπιτριβείης, are against rendering ἐπίτριπτος 'knavish;' though that view is countenanced by περίτριμμα δικῶν (*Ar. Nucl.* 447), τρίμμα, and ἐντριβής ('practised in').

κίναδος.] Cf. v. 381, ἄλημα.

104 Ὀδυσσῇ.] Schneidewin quotes the following examples of this contracted form,—Ὀδυσσῇ αὐτῷ. *Rhes.* 708: Ἀχιλῇ, *Eur. El.* 439: ἱερῇ, *Alc.* 25: βασιλῇ, *Eur. frag.* 781, 24: φονῇ, *Lycophron* 1038. On the other hand, the *ea* of the uncontracted form is frequently a monosyllable: *e.g.* *Eur. Phoen.* 913, σφάζαι Μενοικέα τόνδε: αὐτῷ. *Rhes.* 977, ἔπειτ' Ἀχιλλέα Θέτιδος.

105 ἦδιστος...δεσμώτης.] 'Welcomest of captives.'

108 κίον' ἐρκείου στέγης.] 'A pillar in the court.' From vv. 233—242, 299—301, it is clear that this pillar was within the dwelling, and not before it in the outer αὐλή, which, in Homeric times, was a mere enclosure of palisades: see *Il.* XXIV. 452, ἀμφὶ δέ οἱ μεγάλην αὐλὴν ποίησαν ἀνακτι | σταυροῖσι πυκινόισι. The epithet ἐρκείος suggests that Sophocles imagined the κλισία of Ajax as built round an interior court, like the ordinary Greek house in historical times; and used the expression ἐρκείος στέγη to denote this interior court,—the 'pillar' being one of the columns of the peristyle or colonnade surrounding it. Cf. *Plaut. Bacch.* IV. 6, 24, *abducite hunc* (the slave who was to be flogged) *intro, atque astringite ad columnam fortiter.*

109 ἐργάσει.] The future expresses surprise and alarm more directly and pointedly than ἐργάσῃ would have done.

110 θάνῃ.] Strict accuracy of ex-

ΑΘΗΝΑ

μή δῆτα τὸν δύστηνον ὦδέ γ' αἰκίσῃ.

ΑΙΑΣ

χαίρειν, Ἀθάνᾳ, τᾶλλ' ἐγὼ σ' ἐφίεμαι.
κεῖνος δὲ τίσει τήνδε κούκ ἄλλην δίκην.

ΑΘΗΝΑ

σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
χρῶ χειρὶ, φείδου μηδὲν ὦνπερ ἐννοεῖς.

115

ΑΙΑΣ

χωρῶ πρὸς ἔργον· τοῦτο σοὶ δ' ἐφίεμαι,
τοιάνδ' αἰέ μοι σύμμαχον παρεστάναι.

ΑΘΗΝΑ

ὄρᾱς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὅση;

pression required—*θανεῖν αὐτὸν οὐ-
πω θέλω, πρὶν ἂν, πρότερον τοῦ θα-
νεῖν, νῶτα φοινηθῇ*. Instead of this,
we have—*θανεῖν αὐτὸν οὐπω θέλω,
πρὶν ἂν νῶτα φοινηθῇς θάνῃ*—an il-
logical statement, but screened by
the three verses which intervene be-
tween *θανεῖν* and *θάνῃ*.

112 *χαίρειν ... ἐφίεμαι*.] 'In all
else, Athene, I bid thee have thy
will,' *i. e.* in nothing else will I in-
terfere with you. Cf. *El.* 1456, *ἡ
πολλὰ χαίρειν μ' εἶπας*, 'You have
bidden me (authorised me) to rejoice
much,' *i. e.* 'your news has made me
very happy.' The formula *χαίρειν*
κελεύω τινά usually means 'to say
good-bye to a person,'—often with an
ironical sense. Here, as in *El.* 1456,
χαίρειν keeps its full literal import.

σε.] The 'Attic' accus., instead
of the usual dative; cf. v. 584, *οὐ
γὰρ μ' ἀρέσκει γλώσσά σου*: *El.* 147,
ἐμέ γ' ἂ στυγέσσω ἄραρεν: *Trach.*
1221, *τοσοῦτον δὲ σ' ἐπισκῆπτω*.

114 *σὺ δ' οὖν*.] Cf. v. 961, *ΧΟ.
... γελᾷ ... πόλυν γέλωτα*. *ΤΕ.* οἱ δ'
οὖν γελώντων, 'Then let them mock.'
Ar. Ach. 185, *ΑΜ.* οἱ δ' ἐδίωκον κά-
βῳων. *ΔΙ.* οἱ δ' οὖν βῳώντων, 'Then

let them clamour.' Ajax has an-
nounced his resolve to do his worst.
'Then do it,' Athene answers.

ἐπειδή, κ. τ. λ.] 'Since thus it
pleases thee to do.' τὸ δρᾶν in ap-
position with *τέρψις ἦδε*: 'since this
is thy pleasure, even to do (thus).'
Two modes of expression,—*τέρψις
ἦδε σοι*, and *τέρψις σοι τὸ δρᾶν ὦδε*,
—have been fused. For *τέρψις ἦδε*,
instead of *τέρψις τῷδε*, cf. *Trach.* 483,
ἡμαρτον, εἴ τι τήνδ' ἀμαρτίαν νέμεις.

115 *χρῶ χειρὶ*.] 'Use all violence.'
φείδου μηδέν.] *i. e.* *φείδου μηδέν*
(abstain not at all) *τούτων, ὦνπερ*,
κ. τ. λ.

117 *τοιάνδε*.] Both Aeschylus and
Sophocles were skilful in this verbal
irony, when a word or phrase has a
secondary meaning of which the
speaker or the person addressed is
unconscious, but which the audience
understand. See Aesch. *Ag.* 881—
887; Soph. *Ai.* 684—692; *Phil.* 776
—884; *El.* 1325.

118 *τὴν θεῶν ἰσχύν*.] The attri-
butive genitive usually takes the ar-
ticle when the word of which it is
the attributive has the article, *e. g.* *ἡ
τῶν νόμων ἰσχὺς*. But when the at-

τούτου τίς ἂν σοι τάνδρὸς ἢ προνούστερος,
ἢ δρᾶν ἀμείνων ἠῦρέθη τὰ καίρια;

120

ΟΔΥΣΣΕΥΣ

ἐγὼ μὲν οὐδέν' οἶδ'. ἐποικτεῖρω δέ νιν
δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,
ὀθούνεκ' ἄτῃ συγκατέζευκται κακῇ,
οὐδὲν τὸ τούτου μάλλον ἢ τοῦμόν σκοπῶν.
ὀρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
εἶδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

125

ΑΘΗΝΑ

τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
μηδέν ποτ' εἶπης αὐτὸς ἐς θεοὺς ἔπος,

tributive genitive is a proper name,
the article is sometimes omitted, *e. g.*
Her. II. 106, ὁ Αἰγύπτου βασιλεὺς:
and *θεοί, βροτοί*, considered as pro-
per names, came to have the same
privilege; *e. g.* v. 664, ἡ βροτῶν παρ-
οιμία.

119 *προνούστερος*.] 'More pru-
dent'; not, indeed, *πολύμητις*, intel-
lectually subtle, like Odysseus; but
distinguished by sound common
sense and moderation. Cf. *Il.* VII.
288, where Hector, proposing an ad-
journing of combat, appeals to the
good sense of Ajax:—*Αἶαν, ἐπεὶ τοι
δῶκε θεὸς μέγεθος τε βόην τε, | καὶ
πινυτήν*—'and understanding.' But
in another place (*Il.* XIII. 824) Hec-
tor taunts him as *Αἶαν ἀμαρτοεπές*,
βουγάϊε, 'thou blunderer, — thou
clumsy boaster.' Ajax was prudent;
but he was not clever.

122 *ἔμπας, καίπερ, κ. τ. λ.*] 'I pity
him in his misery, for all that he is
my enemy.' *ἔμπας* with *ἐποικτεῖρω*,
'I pity him all the same...' Cf. *Il.*
XXIV. 523, *ἀλγεα δ' ἔμπης | ἐν θυμῷ
κατακέισθαι ἔασομεν, ἀχνύμενοι περ*:
Pind. N. IV. 59, *ἔμπα, — καίπερ (=*
κεῖ) ἔχει ἄλμᾳ μέσσον, — ἀντίτεινε.

123 *συγκατέζευκται*.] 'Seeing that
he is bound fast to a fearful doom.'
Eur. Andr. 98, *στερρὸν δαίμον' ᾧ
συνεζύγην*: Aesch. *Ag.* 221, *ἐπεὶ δ'
ἀνάγκας ἔδω λέπαδνον*.

124 *οὐδὲν τὸ τούτου, κ. τ. λ.*] The
pity of Odysseus for Ajax rests upon
a broad sense of the uncertainty of
human life, and of the possibility
that he himself may one day stand
in need of sympathy. Cf. vv. 1364
seq. *ΑΓ.* ἄνωγας οὖν με τὸν νεκρὸν
θάπτειν ἔῃν; *ΟΔ.* ἐγωγε· καὶ γὰρ
αὐτὸς ἐνθάδ' ἔξομαι, 'I myself will
some day need a grave.' It is to
this *σωφροσύνη* that Odysseus owes
the favour of Athene: this is the
quality to which, at the end of the
play, even his enemy renders a tribute
of admiration (vv. 1381—1399). On
the other hand, an overweening re-
liance on his personal prowess and
on the stability of his fortunes is the
ruin of Ajax, bringing upon him the
anger of gods and the hostility of men.
The moral of the *Ajax* is the supe-
riority of *φρόνησις* to mere *ἀνδρεία*.

126 *εἶδωλα... σκιάν*.] 'Phantoms,
—fleeting shadows.' *εἶδωλον* and
σκία are nearly synonymous,—the
notion of *unreal* being uppermost in
the former,—the notion of *unsub-*
stantial in the latter. Cf. Aesch.
Ag. 812, *εἶδωλον σκιᾶς*: Soph. *Phil.*
946, *καπνοῦ σκιάν, | εἶδωλον ἄλλως*:
Plut. de frat. amor. § 3, *σκιαὶ καὶ
εἶδωλα φιλίας*.

128 *αὐτός*.] As Ajax did,—of
whom two *ὑπέρκοπα ἔπη* are recorded
in vv. 766—775.

μηδ' ὄγκον ἄρῃ μηδέν, εἴ τινας πλέον
ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.
ὥς ἡμέρα κλίνει τε κἀνάγει πάλιν
ἅπαντα τὰνθράπεια· τοὺς δὲ σώφρονας
θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

ΧΟΡΟΣ

Τελαμώνιε παῖ, τῆς ἀμφιρύτου

129 **μηδ' ὄγκον ἄρῃ, κ.τ.λ.]** 'Nor assume pomp at any time.' The notion of *ἄρῃς* (a var. lect.) would be slightly different: *αἰρεσθαι ὄγκον*, to take up, assume pomp: *αἰρεῖν ὄγκον*, to lift up one's pride. Cf. v. 75, *note*.

130 **μακροῦ]** = μεγάλου. Arist. *Rep.* vi. 4. 3, *μακρὰ οὐσία*: Empedocles v. 420, *μήκιστος πλοῦτος*.

βάθει.] A change of metaphor from *βρίθεις*. Lobeck once proposed *βάρος*, comparing Eur. *El.* 1287, *καὶ δότω πλούτου βάρος*. But bolder changes of metaphor could be adduced: e. g. Eur. *Med.* 107, *νέφος οἰμωγῆς ὡς τάχ' ἀνάψει* (kindle).

131 **κλίνει τε κἀνάγει.]** 'A day can humble and can restore all human things'. For *ἀνάγειν*, to bring up, 'exalt', cf. Eur. *H. F.* 1333, (*Ἡρακλέα*) *τίμιον ἀνάξει πᾶσ' Ἀθηναίων πόλιν*.

134—200. The *Parodos*, or entrance-song—consisting of (1) the anapaestic march, 134—171: (2) a strophe and antistrophe, 172—193: (3) the epode, 194—200. The Chorus usually entered the orchestra in a quasi-military array, disposed either *κατὰ ζυγά*, in ranks, or *κατὰ στοίχους*, in files. While entering, they chanted the anapaestic portion of the *Parodos*. This measure suited a slow step, and was used in the military marching songs (Müller *Eumen.* § 16). Three plays of Aeschylus have the anapaestic *parodos*—*Suppl.* 1—30: *Ag.* 40—103: *Eum.* 297—310 (when the Furies, though seen on the stage before, first arrange

themselves in the orchestra). After the time of Aeschylus the formal anapaestic *parodos*, without strophe or antistrophe, occurs less frequently. It is found in no play of Sophocles except the *Ajax*,—probably one of his earliest. Cf. v. 91, *note*.

(Enter the CHORUS of SALAMINIAN SAILORS, followers of Ajax, chanting the anapaestic march as they advance towards the thymele.) Vv. 134—200. Son of Telamon, lord of Salamis, we sympathise with thee in good or evil: and now the voices of the Greeks assail thee. Thou art charged with slaying in the past night the herds their spoil. These are the calumnies of Odysseus, and he finds ready listeners. Yes, the great man is a mark for envy, while the small is safe: yet ill would fare the small without the great. But the foolish people are blind to this: and what can we do? If thou wert seen, the chattering slanderers would cower still and dumb. Or can it be that thou hast indeed done this thing under the curse of some angered deity? Thy own nature could never have so prompted. If the gods drove thee to the deed, there is no help for it: a heaven-sent plague will have its way. But if—as we believe—the Greeks slander thee, then up and refute their slander.

134 **τῆς ἀμφιρύτου, κ.τ.λ.]** 'Holding thy firm throne in the sea-girt isle of Salamis.' *ἀμφιρῦτος*, 'surrounded by water,'—from the spectator's point of view: *ἀγχίαλος*, 'on the sea,' from the islander's point of view.

Σαλαμῖνος ἔχων βάθρον ἀγχίαλον,
σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω·
σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς
λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
μέγαν ὄκνον ἔχω καὶ πεφόβημαι
πτηνῆς ὥς ὄμμα πελείας.
ὥς καὶ τῆς νῦν φθιμένης νυκτὸς
μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῇ

'Sea-girt isle' will render the tautology. Lobeck accounts for the epithet *ἀγχίαλος* by the fact of Salamis being *πρόσγειος*,—so close to the mainland as to be considered part of the continental sea-board. But *ἀγχίαλος*, in poetry, seems to have been a regular epithet for islands generally. See Aesch. *Pers.* 876, *καὶ τὰς ἀγχιάλους ἐκράτυνε μεσάκτους | Ἀἴμον Ἰκάρου θ' ἔδος | καὶ Ῥόδον ἠδὲ Κνίδον Κυπρίας τε πόλεις, Πάφον | ἠδὲ Σόλους, Σαλαμῖνά τε*.

135 **βάθρον.]** 'Thy firm throne.' Cf. *Phil.* 1000, *ἔως ἂν ἡ μοι γῆς τόδ' αἰπεινὸν βάθρον*,—where *βάθρον* gives the idea of rocky Lemnos rising sheer from the waters in which it stands fixed,—'this steep isle planted in the sea': *Al.* 860, *ὦ πατρῶον ἐστίας βάθρον*, 'O seat of my father's hearth.'

136 **σὲ...ἐπιχαίρω.]** Cf. *Phil.* 1314, *ἡσθην πατέρα τὸν ἀμὸν εὐλογοῦντά σε*: *aucl. Rhés.* 390, *χαίρω δέ σ' εὐτυχοῦντα*: *Il.* XIII. 352, *ἡχθετο δαμναμένους*: Cf. *Madv. Synt.* § 22.—As Schneidewin points out, the construction with the accus., instead of *σοῦ πράσσοντος*, was adopted for the sake of closer symmetry with the second and more important clause of the sentence, *σὲ δ' ὅταν*, κ.τ.λ.

137 **πληγὴ Διὸς.]** The Chorus learn for the first time from Tecmessa (v. 284) that the charge laid against Ajax is true. At present they try to think that it must be a malicious invention of his enemies.

Of one thing, at least, they feel sure. If Ajax has done this thing, he was not a free agent (v. 183): he was driven to it by the special visitation of Zeus,—or of Artemis,—or of Ares (vv. 172—181). Indeed, the fact of his long inactivity convinces them that he is labouring under *some* *ἄτη οὐρανία* (v. 196). As to his alleged onslaught, it is a dilemma. Either the hand of the gods was in it, or else the story of the Greeks is a slander.

138 **ἐπιβῇ.]** With poetical accus. Cf. *O. T.* 1300, *τίς σε προσέβη μανία*; Eur. *Andr.* 491, *ἔτι σε...μετατροπὰ τῶνδ' ἐπεισιν ἔργων*.

139 **πεφόβημαι.]** 'And am all afraid.' The perfect sometimes denotes the full existence of an established condition, of which the present tense denotes the beginning: e. g. *κέκρᾱγα*, I have set up a scream,—*am* screaming loudly: so *λέλακα*, *τέτριγα*, *βέβρυχα*, *δέδοικα*, *σέσηρα*, *τέθηπα*, *μέμονα*.

140 **ὄμμα.]** 'Like a winged dove with troubled eye.'

141 **τῆς νῦν φθιμένης νυκτὸς.]** Referring in sense to *ἐπιβάντ' ὀλέσαι*, not to *κατέχουσι*: 'Even thus, telling of the night now spent, loud murmurs beset us to our shame,—telling how, &c.'

143 **ἵππομανῇ]** 'Wild with horses',—the horses of the Greek army being turned out to graze on the plains of the Scamander. Cf. Strabo p. 684, *τὰ πεδία ἵλομανεῖ*: Theophrastus *Hist. Plant.* VIII. 7. 4,

λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
βοτὰ καὶ λείαν,
ἥπερ δορίληπτος ἔτ' ἦν λοιπή,
κτείνοντ' αἰθωνι σιδήρῳ.
τοιούσδε λόγους ψιθυροὺς πλάσσω
εἰς ὧτα φέρει πᾶσιν Ὀδυσσεὺς,
καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν
εὐπίστα λέγει, καὶ πᾶς ὁ κλύων
τοῦ λέξαντος χαίρει μᾶλλον
τοῖς σοῖς ἄχεσιν καθυβρίζων.
τῶν γὰρ μεγάλων ψυχῶν ἰεῖς

φυλλομανεῖν: Soph. frag. 591 (Dind.), καρπομανής. The analogy of these words,—especially of καρπομανής as used by Sophocles himself,—seems to favour the version of ἵππομανής given above. Two others have been suggested—(1) Lobeck—‘a plain on which horses rage:’—(2) Schol., ‘a plain for which horses are mad.’ Ἴππος λειμωνομανής (like τέττιξ ἡλιομανής, Ar. Av. 1096), would have been a possible expression; but scarcely λειμῶν ἵππομανής.

145 βοτὰ καὶ λείαν.] ‘Flocks and spoil’=‘flocks and herds:’ see v. 54, note on λείας.—βοτόν especially of small stock, e. g. a sheep,—κτησίον βοτοῦ λάχνη, Trach. 690: a sucking-pig, νεόθηλον βοτόν, Aesch. Eum. 428.

146 λοιπή]=ἄδατος, v. 54.

148 λόγους ψιθυροῦς.] ‘Whispered slanders’. So ψιθυριστής, N. T. Cf. Iuv. IV. 110, tenui iugulis aperire susurro, ‘to slit windpipes with the fine edge of slander.’

150 νῦν.] i. e. since the award of the arms of Achilles to Odysseus, which supplied a possible motive for the onslaught of Ajax upon the herds. In the absence of a discoverable motive, so strange an accusation would have obtained no credence.

151 καὶ πᾶς ὁ κλύων, κ.τ.λ.] ‘And each new hearer revels more than his informant in insolent tri-

umph at thy woes:’ i. e. the slander mobilitate viget viresque acquirit cundo (Aen. IV. 175). As the rumour spreads and gains in strength, the spiteful joy of each new hearer is louder and more confident.

153 ἄχεσιν.] Dative of the object at which triumph is felt: so χαίρειν, ἀθυμεῖν τινί, κ.τ.λ.: Madv. Synl. § 44 a.—καθυβρίζειν is also construed (1) with accus. of person or thing insulted: (2) with genitive of person.

154 τῶν γὰρ μεγάλων, κ.τ.λ.] ‘Yes, let one point his shaft against a great spirit, and he will not miss: but were a man to say the like of me, he would gain no belief.’ The contrast primarily intended is not between a high-souled and a mean-spirited man, but simply between a chief, βασιλεὺς, and one of the λαοί. The designation of the chief as μεγάλη ψυχή is, however, thoroughly Homeric. In an age of military aristocracies a lofty and somewhat arrogant courage was considered the special attribute of Zeus-cherished chiefs. Thus in the poems of the oligarch Theognis (circ. 550 B. C.) the democrats of Megara are called, not merely κακοί, but δειλοί.

154 ἰεῖς.] With genitive of the thing aimed at: cf. Ant. 1234, τοξεύει ἀνδρὸς τοῦδε. So στοχάζεσθαι, and in Homer ἀκοντίζειν, οἷστεύειν, τιτύσκεσθαι.

οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ
τοιαῦτα λέγων οὐκ ἂν πείθοι.
πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
καίτοι σμικροὶ μεγάλων χωρὶς
σφαλερὸν πύργου ῥῦμα πέλονται·
μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν
καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
ἀλλ' οὐ δυνατὸν τοὺς ἀνόητους
τούτων γνώμας προδιδάσκειν.
ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ,
χῆμεις οὐδὲν σθένομεν πρὸς ταῦτ'
ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.

155 ἀμάρτοι.] Sc. τις, supplied from the next clause. The subject might however have been supplied from the participle ἰεῖς: cf. Hes. Orp. 12 (quoted by Lobeck), εἰσι δὴ δῶ (ἐριδες)· τὴν μὲν κεν ἐπαινήσειε νοήσας, | ἢ δ' ἐπιμωμητή.

ἐμοῦ.] Sc. ἀνδρὸς δημότου.

157 τὸν ἔχοντα.] ‘The powerful.’ Cf. Eur. Suppl. 240, οἱ δ' οὐκ ἔχοντες... ἐς τοὺς ἔχοντας κέντρ' ἀφιάσιν κακά.

φθόνος.] Cf. Pind. N. VIII. 21, δψον δὲ λόγοι φθονεροῖσιν· ἄπτεται δ' ἐσλῶν αἰε, χειρόνεσσι δ' οὐκ ἐρίζει.

159 σφαλερὸν πύργου ῥῦμα.] ‘A slippery garrison for the walls:’—πύργοι, the towers on city walls, Eur. Hec. 1209, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν. This is better than taking πύργου ῥῦμα to mean ‘a defending tower’, like ἀσπίδος ἔρμα, Eur. I. A. 189.

160 μετὰ γὰρ μεγάλων, κ.τ.λ.] ‘For best will prosper small leagued with great, and great served by less.’ μετὰ—the great men are to lend their countenance and protecting guidance; ὑπό—the small men are to do the work. Schneidewin quotes Plat. Legg. x. p. 902 D, οὐδενὶ χωρὶς τῶν ὀλίγων καὶ σμικρῶν πολλὰ ἢ μεγάλα· οὐδὲ γὰρ σμικρῶν τοὺς μεγάλους φασὶν οἱ λιθόλογοι λίθους εὖ κείσθαι.

163 προδιδάσκειν.] To teach gra-

dually,—advancing from maxim to maxim:—‘tis hopeless to lead the foolish from precept to precept of these truths.’ The chorus have enunciated four γνώμαι in succession, viz. (1) vv. 154—6: (2) v. 157: (3) vv. 158—9: (4) vv. 160—1. The compound προδιδάσκειν is appropriate to this series of maxims. Cf. Plat. Gorg. p. 489 D, πραδτερόν με προδιδασκε, i. e. ‘instruct me more gently and gradually’: id. Euthyd. p. 302 C, εὐφήμεν τε καὶ μὴ χαλεπῶς προδιδασκε: Soph. Phil. 538, ἐγὼ δ' ἀνάγκη προῦμαθον στέργειν κακά,—i. e. ‘necessity has slowly taught me to acquiesce in evils.’

164 τοιούτων, κ.τ.λ.] ‘So foolish are the voices that assail thee.’ Cf. v. 218, τοιαῦτ' ἂν ἴδοις... σφάγια,—(Ajax has gone mad)—‘In proof of it, thou mayest see victims,’ &c.: v. 251, τοίᾳς ἐρέσσουσιν ἀπειλάς, κ.τ.λ.: (it is time for flight): ‘so angry are the threats they ply,’ &c.: v. 562, τοῖον... φύλακα λείψω, κ.τ.λ. (thou wilt be safe), ‘so trusty a guardian will I leave thee.’

166 σοῦ χωρὶς.] Vexed by reports which they believe to be false, but cannot disprove, the Chorus are anxious to draw forth Ajax from the sullen retirement in which he had remained since the award of the arms. He, at any rate, could authoritatively deny the charge, and

ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
παταγοῦσιν ἅπερ πτηνῶν ἀγέλαι·
μέγαν αἰγυπιδὸν δ' ὑποδείσαντες
τάχ' ἂν ἐξαίφνης, εἰ σὺ φανείης,
σιγῇ πτήξειαν ἄφωνοι.

στροφή.

ἦ ῥά σε Ταυροπόλα Διὸς Ἀρτεμις,

would overawe the slanderer by the majesty of his presence.

167 ἀλλ' ὅτε γὰρ δὴ, κ.τ.λ.] 'But indeed (ἀλλὰ γάρ) so soon as (ὅτε δὴ) they have escaped thine eye, they chatter like flocking birds: but shouldst thou appear, that instant, awed by the mighty vulture, they would cower still and dumb.' The phrase ἀλλὰ γάρ is elliptical:—'But (ἀπαλέξασθαι οὐ δυνατόν ἐστι); for they chatter, &c. Cf. Plat. *Apol.* p. 20 C, ἐγὼ γοῦν ἡβρυνόμην ἂν εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι,—'but the fact is I don't': i.e. ἀλλ' (οὐχ ἄβρυνόμην). Compare *at enim*. Three other views of the passage require notice:—(1) Porson:—σ' ὑποδείσαντες, referring ἀλλὰ to πτήξειαν ἂν, and making ὅτε γάρ... πτηνῶν ἀγέλαι a parenthesis.—(2) Schneidewin, omitting the words δ' ὑποδείσαντες:—ἀλλὰ—ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν παταγοῦσιν ἅτε πτηνῶν ἀγέλαι μέγαν αἰγυπιδὸν (ἀποδρᾶσαι)—πτήξειαν ἂν, κ.τ.λ.—(3) Lobeck retains δ' ὑποδείσαντες, but refers ἀλλὰ to πτήξειαν ἂν, and regards δέ as inserted 'vel ad redordendum ἀλλά, vel ob interpositum παταγοῦσι': i.e. ἀλλὰ—(ὅτε γὰρ δὴ... ἀπέδραν... παταγοῦσι.)—μέγαν αἰγυπιδὸν δ' (δέ resuming ἀλλά—'but, I say') ὑποδείσαντες... πτήξειαν ἂν.

171 σιγῇ... ἄφωνοι.] 'Still and dumb,'—σιγῇ implying hushed, motionless awe. Cf. Pind. *P.* iv. 100, ἔπταξαν δ' ἀκίνητοι σιωπῇ (the heroes at Medea's words).

172—181. Metres of the strophe:—

V. 172. ἦ ῥά σέ | ταῦρ' ὁπλ' | ἄ διός | ἀρτέμις | : dactylic tetrameter.

V. 173. ὦ μέγα λ' | ἄ φάτις | ω | : dactylic dimeter hypercatal.

V. 174. ματέρ' | αἰσχύν' | ἄς ἐμ' | ας | : trochaic dimeter catal.

V. 175. ὠρμᾶσ' | ἐ πᾶν | δᾶμ' | οὐς ἐπ' | βοῦς | ἄ γέλ' | αἰᾶς | : iambic penthemimer: dactylic trimeter.

V. 176. ἦ ποῦ | κ.τ.λ. Iambic trimeter.

V. 177. ἦ ῥά κλυτ' | ὦν ἐν ἄρ' | ὦν | : dactylic dimeter hypercatal.

V. 178. ψευθεῖσ' | ἄδωρ' | οἰς | εἴτ' | ἐλάφ' | ἡβόλ' | αἰς | : iambic penthemimer, —dactylic dimeter hypercatal.;—forming together the verse called *ιαμβέλεγος*.

V. 179. ἦ χαλκ' | ὀθῶρ' | ας | κ.τ.λ. : the same.

Vv. 180, 1. μὸμφᾶν | ἔχων | κ.τ.λ. : the same.

V. 182. μᾶχ' ἂν | αἰς | ἔτ' ἰσ' ἄτ' ὀ | λῶ-βᾶν : trochaic dipodia: dactylic dimeter.

172—181. Hitherto the chorus have not even entertained the possibility of the charge against Ajax being true. But now they begin to ask themselves if it is possible that Ajax may have been driven to such an act by the wrath of some offended deity? Of his own accord he would never have done it. But an irresistible doom may have coerced him.

172 ἦ ῥά.] 'Can it be, *after all* (ῥά),—'can it be in truth,'—that a god impelled thee?—ῥά serving to give a *thoughtful* tone to the question, by suggesting a foregone train of reflection that has led up to it.

Ταυροπόλα Διὸς Ἀρτεμις.] 'The Tauric Artemis, child of Zeus.' Ταυροπόλα ('managing, i.e. 'riding on,' a bull, as Artemis is represented

ὦ μεγάλα φάτις, ὦ
μᾶτερ αἰσχύνας ἐμᾶς,
ὥρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας,
ἦ ποῦ τινος νίκας ἀκάρπτωτον χάριν,
ἦ ῥα κλυτῶν ἐνάρων
ψευθεῖσ', ἀδώροις εἴτ' ἐλαφηβολίαις;

175

in some of the Tauric coins) here = Ταυρικὴ. According to the ancient Attic legend, the orgiastic worship of the 'Tauric' Artemis was brought to Attica by Orestes and Iphigenia. They landed at Halae Araphenides on the E. coast, and there deposited the ancient image (ξόανον) of the goddess which they had brought from the Chersonese. A temple of Artemis Tauropolos at Halae Araphenides is noticed by Strabo (ix. 399). At the neighbouring Brauron the kindred worship of Artemis Brauronia was established. The *Tauri* of the Chersonese had from ancient times worshipped a virgin goddess called Oreilochē (Ammian. Marcell. xxii. 8, 34), to whom they sacrificed strangers landing on their shores. This goddess they identified with Iphigeneia (Her. iv. 103). The only historical evidence for the epithet 'Taurica' of Artemis being derived from the Tauri of the Chersonese refers to a comparatively late period. A Dorian colony from Heraclea in Pontus (itself founded in 550 B.C.) took possession (probably about 500 B.C.) of the small peninsula, thence known as the 'Heracleotic,' on the W. coast of the Tauric Chersonese. They identified the Tauric cult of Oreilochē with the worship of Artemis, to whom they gave the title 'Taurica,' and built a temple on the headland thence called Parthenium (Strabo, p. 308). But in Attica and other ancient seats of this worship the epithet ταυρικὴ may originally have referred merely to the prominence of blood-offerings in an orgiastic ritual of Artemis. She is mentioned here as the possible instigator of the onslaught, since it had

provided her with her favourite sacrifice,—the blood of bulls (v. 297).

Ταυροπόλα.] For the form, cf. πολυφόρβη, Hes. *Theog.* 912; Ἰπποσάα, Pind. *O.* iii. 47; Γοργοφόνη, Eur. *Ion*, 1478.

Διός.] '(Daughter) of Zeus.' This was the usual form in legal or public documents, e.g. Δημοσθένης Δημοσθένους Παιανιεύς μαρτυρεῖ, κ.τ.λ. Cf. v. 952, Ζηνὸς ἡ δεινὴ θεός. But vv. 401, 450, ἡ Διός.

173 ὦ μεγάλα φάτις, κ.τ.λ.] Parenthetical—(O the dread rumour, parent of my shame!)

176 ἀκάρπτωτον χάριν.] Cf. Eur. *I. T.* 566, κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.—Schneidewin ἀκάρπτωτος χάριν, comparing ἀνήκοος, ἔξαρνος, φύξιμος with the accusative.

177 ἦ ῥά.] 'Or else—.' Hermann suggested ἦρα (= ἐνεκα), on the ground that, though ἦ ῥά is frequent in questions, no example can be found of ἦ ῥά in the second clause of a sentence. But at least the meaning of ῥά affords no reason against its being so used.

ἐνάρων.] The two clauses—νίκας ἀκάρπτωτον χάριν and ἐνάρων ψευθεῖσα,—contemplate two distinct cases. Ajax may have omitted after a victory to honour Artemis with sacrifice (νικητήρια θύειν) on behalf of those who had fought under his command. Or he may have broken a private compact between himself and the goddess,—a vow of arms or other spoil, made on his own account when going into battle.

178 εἴτε.] ἦ...εἴτε: cf. Eur. *Alc.* 114, ἦ Λυκίας | εἴτ' ἐπὶ τὰς ἀνύδρους | Ἀμμωνίδας ἔδρας: Plat. *Legg.* ix. p. 862 D, εἴτε ἔργοις ἢ λόγοις.

ἐλαφηβολίαις.] Causal dative:

ἢ χαλκοθώραξ ἢ τιν' Ἐνυάλιος
μομφάν ἔχων ξυνοῦ δορὸς ἐννυχίοις
μαχαναῖς ἐτίσατο λώβαν;

ἀντιστροφή.

οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά,
παῖ Τελαμῶνος, ἔβας

τόσσον ἐν ποιμναῖς πίτνων

ἦκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι

Thuc. III. 98, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους, fearing the Athenians on account of what had occurred.—Madv. *Synt.* § 41.

ἀδώροις.] ('Deer slain) without a thank-offering.—Hermann: 'Consentiunt et libri et scholiastae in lect. ψευθεῖσα δώροις:' i.e. 'deceived by, through,—in the matter of,—gifts of spoils.'

179 ἦ...ἦ.] i.e. ἦ Ἐνυάλιος—ἦ ἐτίσατο; 'or Enyalios—can he have...?' The ἦ is awkward and probably wrong. The sense would lead us to conjecture δῆ, 'or was it then' ('to make a last guess').—Several remedies have been suggested:—(1) Lobeck, ἦντινα,=ἦντιναοῦν: cf. Plat. *Hirr. Ma.* p. 282 D, πλέον ἀργύριον ἀπὸ σοφίας εἰργασται ἢ ἄλλος δημιουργὸς ἀφ' ἡστινος τέχνης:—(2) Hermann, Elmsley, Wunder, εἶτιν': i.e. μομφάν ἔχων, εἶτινα εἶχεν. Cf. Xen. *Anab.* V. 3. 4, οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τῶν πολεμίων...καὶ εἴ τις νόσφ. (3) Schol. ἦ, distinguishing Χαλκοθώραξ, Ares, from Ἐνυάλιος. (4) Schneide- win sol.

Ἐνυάλιος.] From Ἐνύω, *Bellona*, comes the adjective ἐνυάλιος, —in Homer, sometimes an epithet of Ares, —sometimes another name for him (compare *Il.* xx. 38 and 69). In later poets Enyalios is a distinct deity, son of Ares and Enyo. See Ar. *Pax* 457, 'Ἀρει δὲ μή;...μηδ' Ἐνυαλίω γε; The oath of the ephēbi ran in the names of Ἀγρραυλος, Ἐνυάλιος, Ἄρης, Ζεὺς. Here, Enyalios is spoken of as favouring the Greeks; whereas the Homeric *Ares* inclined to the Trojans (*Il.* xx. 38). In

Salamis, the island of Ajax, a yearly sacrifice was offered by the Athenian archon polemarch to Artemis Agrotera, and to Enyalios in a chapel sacred to him (Plut. *Vit. Sol.* c. 9).

180 μομφάν...δορὸς.] 'Resenting slight to his aiding spear:' i.e. having helped Ajax in battle, and received no sacrifice or offerings in return.

ξυνοῦ.] Cf. Eur. *Tro.* 58, πρὸς σὴν ἀφίγμαι δύναμιν, ὥς κοινὴν λάβω: Soph. *O. C.* 632, δορυξενος | κοινῇ... ἐστία.

δορὸς.] Angry 'about' his spear: *Ant.* 1177, πατρὶ μηνίσας φόνου.—Madv. *Synt.* § 61 b. i.

ἐννυχίοις μαχαναῖς.] 'Nightly wiles,' i.e. subtle and malignant promptings, visiting Ajax at dead of night, and beguiling him into his fatal attempt.

183 οὐ ποτε γὰρ...πίτνων.] 'For never of thy own heart, son of Telamon, canst thou have gone so far astray as to fall upon the flocks.' —φρενόθεν γε, *sponde tua*, —of your own unbiassed choice, —unstimulated by solicitation or impulse from without. Others join φρενόθεν ἐπ' ἀριστερά, to the leftward of your mind: but φρενόθεν =, not φρενός, but ἐκ φρενός: and γε seems decisive for taking φρενόθεν alone.

ἐπ' ἀριστερά...ἔβας.] i.e. οὕτω σκαῖδς ἂν ἐφάνης. Aesch. *P. V.* 902, ἔξω δὲ δρόμου φέρομαι λύσσης | πνεύματι μαργφ.

185 τόσσον...πίτνων.] =τόσσον... ὥστε πίτνειν. Cf. *Ant.* 752, ἦ κάπα- πειλῶν ὦδ' ἐπεξέρχει θρασύς;

186 ἦκοι γὰρ ἂν...φάτιν.] 'The

καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.

εἰ δ' ὑποβαλλόμενοι

κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς.

ἦ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς,

μὴ μὴ μ', ἀναξ, ἔθ' ὦδ' ἐφάλοισ κλισίαις

ὄμμ' ἔχων κακὰν φάτιν ἄρη.

fact of your having slain the flocks would prove nothing against your native disposition: for the visitation of madness must come, if the gods so will it; and that can pervert the very best disposition. If, however, this story is a mere slander invented by the Greeks, then may both Zeus and Phoebus shield you from their malice.

ἦκοι ἂν.] 'Must come:' cf. v. 88, μένοιμι ἂν, 'remain I must.'

187 Ζεὺς.] Since from Zeus came φῆμαι, those mysterious rumours which originate no one can tell how —κληδόνες (Aesch. *P. V.* 494), ominous sounds—ὄμφαί, divine utterances or intimations. Cf. *Il.* viii. 250 (when, in answer to the prayer of Odysseus, Zeus has sent an eagle), ἔνθα Πανομφαίω Ζηνὶ ῥέξεσκον Ἀχαιοί, 'to Zeus, who speaks in every sign.' Cf. v. 824 seqq.

Φοῖβος.] As Ἀποτροπάιος—Ἀλεξίκακος—Προστατήριος.

188 εἰ δέ, κ.τ.λ.] The chorus have briefly considered the possibility of Ajax having done the deed in madness (vv. 172—187). They now revert to their original belief that he has not done it at all. This belief is implied by the use of εἰ with indicative:—'but seeing that they are only slandering thee...arise,' &c.

ὑποβάλλομενοι.] 'Fathering their own lies upon thee:' lit., 'substituting' (falsehood for truth) —suggesting false charges. Eur. *Alc.* 639, μα- στῶ γυναικὸς σῆς ὑπεβλήθη λάθρα: Soph. *O. C.* 794, τὸ σὸν δ' ἀφίεται δεῦρ' ὑπόβλητον στόμα, 'suborned.'

189 κλέπτουσι μύθους.] 'Spread furtive rumours:' cf. *El.* 37, κλέψαι...ἐνδίκους σφαγὰς, 'to snatch lawful vengeance by stealth.'

βασιλῆς.] Old Attic for βασιλεῖς: cf. Πλαταιῆς (Thuc.) &c.

190 ἦ...γενεᾶς.] i.e. βασιλῆς. Schneid. χῶ τὰς, κ.τ.λ.

Σισυφιδᾶν.] Anticleia, the mother of Odysseus, was with child by Sisyphus when she married Laertes; cf. *Phil.* 417, where Odysseus is called οὐμπόλητος Σισύφου Λαερτίω, 'the son of Sisyphus, put off upon Laertes.' Sisyphus, king of Corinth—ὁ κέρδιστος γένετ' ἀνδρῶν (*Il.* vi. 153)—appears in early legends as the son of Aeolus, but in later, as the son of Autolycus, ὃς ἀνθρώπους ἐκέ- καστο | κλεπτοσύνη θ' ὄρκω τε. (*Od.* xix. 395.) Both Laertes and Auto- lycus traced their descent from Her- mes,—ὃς γε φηλητῶν ἀναξ, αὐτὸς *Rhes.* 217. According to the legend, the dynasty of the Sisyphids was over- thrown by the Heraclid Aletes, shortly after the return of the He- racleidae, —when Corinth, previous- ly Aeolic, became Dorian.

191 μὴ με...φάτιν ἄρη.] 'Do not win an evil name to my reproach.' μὴ με κακὰν-φάτιν-ἄρη=μὴ με διαβά- λης, αὐτὸς διαβαλλόμενος. Cf. *El.* 123, τάκεῖς-οἰμωγὰν (=οἰμώξεις) Ἀγα- μέμνονα: Aesch. *Supp.* 528, γένος νέωσον-εὐφρον'-αἶνον' =εὐφρόνως αἶνει: *ib.* 627, μήποτε κτίσαι-βοᾶν μάχλον Ἄρη=μήποτε βοᾶν Ἄρη. Cf. Madv. *Synt.* § 26 b. Dindorf and Lobeck understand an elision of μοι. It is improbable that such an elision was ever admitted, except in οἶμοι. The passage *Phil.* 782, δέδοικα μὴ μ' ἀτε- λῆς εὐχή, is easily explained by the ellipse of a verb governing the accus., (e.g. μένη or προλιπῇ,) the abrupt- ness suiting the speaker's agitation.

κλισίαις.] Dative, since ὄμμ' ἔχων =ὄμμ' ἐπέχων.

ἐπῳδός.

ἀλλ' ἵνα ἔξ ἐδράνων, ὅπου μακραίωνι
στηρίζει ποτέ τᾶδ' ἀγωνίῳ σχολᾷ
ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις
ἀτάρβητος ὀρμάται
ἐν εὐανέμοις βάσσαις,

195

194—200. The ἐπῳδός, or sequel, in a lyric passage, to the regular ῥῶδή of strophe and antistrophe. Dionysius Halicarn., *Περὶ συνθέσεως ὀνομάτων*, c. xix.: ἐν πάσαις δὲ ταῖς στροφαῖς τε καὶ ἀντιστροφῶσι τὰς αὐτὰς ἀγωγὰς ('measures') φυλάττειν...περὶ δὲ τὰς καλουμένας ἐπῳδοὺς ἀμφότερα (μέλος and ῥυθμός) κινεῖν ταῦτ' ἔξεστι.

Metres of the epode:—

V. 194. ἀλλ' ἄνᾱ | ἔξ ἐδράνῳ | ὅπου | μακραίῳ | : dactylic dimeter hypercatalectic: iambic tripodia.

V. 195. στηρίξ' | εἰ ποτ' | τᾶδ' | ἀγῶν | ἰῶ | σχολᾷ | : the same.

V. 196. ἄταν | οὐρανίαν | φλέγων | ἐχθρῶν | δ' | ὕβρις | : the same.

V. 197. ἀτάρβητος | ὀρμάται | : bacchius: epitritus. (ἐπίτριτος = 'in the ratio of 4 to 3': i. e. made up of a spondee, = 4 metrical 'times,' and a trochee or iambus, = 3 'times.').—An 'antispastic' verse: (ἀντίσπαστός, 'drawn in opposite directions',—a foot compounded of an iambus and a trochee, e. g. ἁμαρτήμα.)

V. 198. ἐν | εὐανέμοις | βάσσαις | : choriambus and spondee, preceded by ἐν as ἀνάκρουσις or 'backstroke,' (preparatory to the rhythm getting under weigh).

ἀπάντων | καχαζόντων | : the same as v. 197.

V. 199. γλώσσῃ | αἰ; βαρυνάλη | ἡτῶς | : same as v. 198, ἐν | εὐανέμοις βάσσαις.

V. 200. ἐμοὶ | οἰδᾶχός | ἔστ' | ἀκέν | : the same.

194 ὅπου...ποτέ.] *ubicunque tandem*:—i. e. in whatever part of the κλισία or its precincts.—It would

be wrong to join στηρίζει ποτέ, in the sense 'You have long been brooding': for ποτέ always refers to some particular point in time, and could not alone express indefinite duration: e. g. αἰ ποτέ means, 'at any given moment from time immemorial'—as we say, 'any time these hundred years': μέθες ποτέ, 'release me sometime or other'—i. e. 'at last'. But στηρίζει ποτέ could not stand for αἰ ποτέ στηρίζει.

195 ἀγωνίῳ σχολᾷ.] 'This pause' of many days 'from battle':—Ajax having shewn his sense of injury as Achilles does in the *Iliad*—by absenting himself from the battlefield, and leaving the Greeks to repent at leisure.

196 ἄταν οὐρανίαν φλέγων.] 'Inflaming the heaven-sent plague'. The Chorus, in using this phrase, do not assume that Ajax is labouring under a madness which has impelled him to slay the herds. But they regard the fact of his prolonged seclusion and despondency as a proof that some malign influence is working upon him. Some god is preparing his ruin by inflaming his resentment. He must arise and shake off the spell.

οὐρανίαν.] 'Heaven-sent'. Others render—'making the flame of ruin blaze up to heaven'—like Aesch. *Suppl.* 788, ἔνθε δ' ὀμφάν οὐρανίαν; and perhaps *Pers.* 574, ἀμβοάσον οὐράν' ἄχῃ. On the other hand, in *Soph. Ant.* 418, τυφῶς αἰέρας σκηπτὸν, οὐράνιον ἄχος,—οὐρ. ἄχος apparently = θείαν νόσον just before (v. 421).

198 εὐανέμοις βάσσαις.] 'Breezy glens.' Even as an epithet of the

ἀπάντων καχαζόντων
γλώσσῃς βαρυνάλητος.
ἐμοὶ δ' ἄχος ἔστακεν.

199

200

ΤΕΚΜΗΣΣΑ

ναὸς ἄρωγοὶ τῆς Αἴαντος,
γενεᾶς χθονίων ἀπ' Ἐρεχθιδῶν,

sea, or of a harbour (*Eur. Andr.* 746), εὐήμερος was more than a mere equivalent for νήμερος. In Theocritus (xxviii. 5), πλόος εὐήμερος means not 'a voyage without wind,' but 'a voyage with gentle winds.' And here the meaning must surely be 'cool, breezy glens,' rather than (as others take it) 'windless glens.' Cf. *Od.* xix. 432, πτύχες ἡμερόεσσαι. For βάσσαις, cf. *Il.* xxi. 449, Ἴδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης. 200 ἔστακεν.] Stands fixed,—'passes not away.' *Lucian Dea Syria* c. 6, καὶ σφίσι μεγάλα πένθεα ἵσταται. Cf. v. 1084, ἀλλ' ἑστάτω μοι καὶ δέος.

201—595. This passage forms the ἐπεισόδιον πρῶτον. See *Arist. Poet.* 12. 25, ἐπεισόδιον δὲ μέρος ὅλον τραγωδίας τὸ μεταξὺ ὅλων χορικῶν μελῶν: 'an episode is all that part of a tragedy which comes between whole choric songs.' There are in the *Ajax* three ἐπεισόδια, separated by three στάσιμα μέλη: (1) πρῶτον, 201—595: στάσιμον πρῶτον, 596—645: (2) δεύτερον, 646—692: στάσιμον δεύτερον, 693—718: (3) τρίτον, 719—1184: στάσιμον τρίτον, 1185—1222.

201—262. This passage forms a κομμός: see *Arist. Poet.* 12. 25, κομμός δὲ θρήνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς: 'the Commos is a joint dirge, by the chorus, and from the stage'—i. e. between the chorus at the θυμέλη and the actor on the λογεῖον.

Enter TECMESSA from the interior of the tent.—Vv. 201—262. T. Mariners of Ajax, sons of the Erech-

theidae, sorrow is our portion who love the house of Telamon: Ajax lies vexed with a turbid storm of frenzy.—*Ch.* And what deed of his has thus troubled the stillness of the past night?—T. In his madness he has been disgraced forever:—heaped within the tent thou mayest see the victims he has butchered.—*Ch.* Then the Greeks say true—and he—what can save him?—will they spare the slaughterer of their flocks?—T. Alas—thence, then—from the public pastures—came the captives that he tormented—scourged— butchered!—*Ch.* Nothing remains for us but shame and flight—the Atreidae threaten us fiercely—we shall be stoned to death by our master's side, whom a dire fate sways.—T. It sways him no longer: like a south gale, keen and short, his rage abates. And now he has the anguish of looking upon his own wild work.

201—233. Tecmessa comes to tell the Chorus that Ajax has gone mad, and has wreaked his madness on some cattle which he brought to the tent. But she does not know that he stands accused of an on-slaught on the public flocks and herds. The Chorus perceive from her tidings that the current rumour is true: and Tecmessa learns from them that Ajax has incurred—not merely the disgrace of fatuous violence—but peril from the anger of the Greeks.

201 ἄρωγοί.] 'Mariners' of the ship of Ajax. Cf. vv. 356, 565.

202 γενεᾶς...Ἐρεχθιδῶν.] 'Of

ἔχομεν στοναχὰς οἱ κηδόμενοι
τοῦ Τελαμῶνος τηλόθεν οἴκου.
νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς
Αἴας θολερῶ
κεῖται χεῖμῶνι νοσήσας.

ΧΟΡΟΣ

τί δ' ἐνήλλακται τῆς ἡρεμίας
νύξ ἥδε βάρος;
παῖ τοῦ Φρυγίου Τελεύταντος,

205

210

lineage sprung from (ἀπό, sc. ἡκού-
σης ἀπό) the Erectheidae of the soil.
For genitive γενεᾶς, cf. *Il.* XIX. 104,
ἀνὴρ...τῶν ἀνδρῶν γενεῆς: Plato *Prot.*
p. 316 B, Ἀπολλοδώρου υἱός, οἰκίας
μεγάλης.—*Madv. Synl.* § 54 c.

Ἐρεχθεῖδων] = Ἀθηναίων,—like
the titles Κεκροπίδαι,—παῖδες Ἡφαί-
στου,—παῖδες Κραναοῦ, or Κραναοί,
—etc. Similarly the Thebans are
Καδμεῖοι, the Argives Ἰναχίδαι.—
Ἐρεχθεύς (ἐρέχθω, to rend) or Ἐρι-
χθόσιος, was a name borne by two
Attic heroes, first distinguished by
Plato (*Critias* p. 110 A),—Κέκρο-
πὸς τε καὶ Ἐρέχθεως καὶ Ἐριχθονίου.
Erechtheus I. figures in legend
as the son of Hephaestus and
Ge and father of Pandion: he
was reared by Athene—instituted
the Panathenaea in her honour—
and built her temple on the Acro-
polis. Erechtheus II., his grandson,
was represented as the father of
Cecrops, and as having instituted
the worship of Demeter.—Salamis
was independent till about 620 B.C.,
when it became subject to Megara.
In 600 B.C. a war for its possession
broke out between the Megarians
and Athenians. The belligerents
finally referred the question to
Sparta, when Salamis was adjudged
to Athens and became an Attic
deme.

χθονίων] = αὐτοχθόνων. Cf. *O. C.*
947, Ἄρεος...πάγον | ἐγὼ ξυνήδη χθό-
νιον ὄντ',—i. e. ἐγχώριον. Hesych.

s. v. quotes χθονίους Ἰναχίδας from
a tragic poet.

204 τηλόθεν.] ὁ τηλόθεν οἶκος =
ὁ τῆλε οἶκος: cf. *Trach.* 315, γέν-
νημα τῶν ἐκείθεν = τῶν ἐκεῖ: *ib.* 601,
ταῖς ἔσωθεν ξέναις = ταῖς ἔσω.

205 νῦν γάρ, κ.τ.λ.] i. e. ὁ
πρόσθε δεινός, κ.τ.λ., νῦν...κεῖται.

ὠμοκρατὴς.] 'Rugged:' lit.,
'crude, untamed in strength.' Cf.
v. 548, ὦμοι τρόποι: v. 931, ὠμό-
φρων.

206 θολερῶ...νοσήσας.] 'Strick-
en with a turbid storm of frenzy'.
νοσήσας, in an announcement of the
calamity, is more forcible than νο-
σῶν.

208 τί δέ...βάρος.] 'And by what
heavy chance has the night been
varied from its wonted stillness?'
The Chorus, informed that Ajax is
mad, next inquire how that mad-
ness has manifested itself. 'And
by what act, done in the frenzy that
you speak of, has he caused so great
a commotion? What is this deed
of which the Greeks are talking?'

ἡρεμίας.] Hermann, Lobeck,
and Wunder, τῆς ἀμερίας: i. e. τῆς
ἡμερίας (ὥρας) ἡ νυκτερινῇ ἐνήλλα-
κται; Schneidewin, εὐμαρίας.

209 βάρος.] ἐνήλλακται βάρος
= ἐνήλλ. βαρεῖαν ἐναλλαγὴν. Cf.
Trach. 982, βάρος ἀπλετον ἐμμέμο-
νεν φρήν = βαρυτάτην μέριμναν μ-
ριμνᾷ.

210 Τελεύταντος.] Called Teu-
thras by later poets. Cf. v. 488.

λέγ', ἐπεὶ σε λέχος δουριάλωτον
στέρξας ἀνέχει θούριος Αἴας·
ὥστ' οὐκ ἂν αἰδῶρις ὑπέιποις.

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πῶς δῆτα λέγω λόγον ἄρρητον;
θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.
μανία γὰρ ἀλούς ἡμῖν ὁ κλεινὸς
νύκτερος Αἴας ἀπελωβήθη.
τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
χειροδαίκτα σφάγι' αἰμοβαφῇ,
κείνου χρηστήρια τάνδρός.

215

220

Φρυγίου.] Porson (*ad Hec.* 120)
quotes the verse as παῖ τοῦ Φρυγίου
σὺ Τελεύταντος. Lobeck and Wun-
der read Φρυγίου Τελεύταντος (quasi
Τελλεύταντος): cf. Aesch. *Theb.*
542, Παρθενόπαιος Ἀρκάς: *ib.* 483,
Ἰππομέδοντος σχῆμα: Soph. *frag.*
785, Ἀλφεισίβοιαν.—Dindorf, on
Φρυγίου, remarks that Euripides
uses the Ionic termination even in
senarii: *frag. Archelai* 2, ὅς ἐκ με-
λαμβρότιο πληροῦται θέρει | Αἰθίο-
πιδος γῆς.

211 λέχος δουριάλωτον.] 'A
spear-won consort'—a prisoner of
war, adjudged to the conqueror as a
slave, (νῦν δ' εἰμι δούλη, v. 489),
and chosen by him to be his concu-
bine (ὁμεινυεῖς, v. 501), as opposed to
κουριδίη ἀλοχος. Cf. Eur. *El.* 479,
ἀνακτα...ἐκανες...Τύνδαρι, | σὰ λέ-
χεα,—'thy spouse.'

212 στέρξας ἀνέχει.] Literally,
'having formed an attachment to
thee, upholds thee'—i. e. 'is constant
in his love to thee.' Cf. *Od.* XIX.
111, ὅς εὐδικίας ἀνέχησι—'maintains
just judgments.' Eur. *Hec.* 123,
βάκχης | ἀνέχων λέκτρ' Ἀγαμέμνων,
'constant to the bed of Cassandra':
Soph. *O. C.* 674, ἀηδῶν τὸν οἰνῶπ'
ἀνέχουσα κισσόν,—lit., 'upholding,'
i. e. 'steadily patronising,'—'con-
stant to,' the ivy.

213 ὑπέιποις.] 'Not therefore

without insight wilt thou hint:' i. e.
although it is not to be expected
that you should have witnessed the
deed of Ajax, you can probably
make a good guess at its character.

216 ἡμῖν.] *El.* 272, τὸν αὐτοέν-
την ἡμῖν ἐν κοίτῃ πατρός,—'the
murderer—(woe is me)—'

217 ἀπελωβήθη.] 'Became a
wreck'—was marred in mind and
ruined in fame. Cf. v. 367, οἶμοι
γέλωτος, οἶον ὑβρίσθην ἄρα, says
Ajax—'alas, the ridicule—how have
I been disgraced.'

νύκτερος.] We should have ex-
pected—ὁ κλεινὸς Αἴας νύκτερος ἀπε-
λωβήθη. Tecmessa's first intention
was to designate Ajax merely as
ὁ κλεινός, 'our famous hero': Αἴας
is added by an afterthought, and
out of its right place. Cf. v. 573,
note.

218 τοιαῦτα.] Cf. v. 164, *note.*
σκηνῆς.] Not necessarily a can-
vas tent: see Eur. *Ion* 806, σκηναῖς
ἐς ἱράς (of a temple): Thuc. I. 89,
οἰκλαί...ἐν αἷς ἐσκήνησαν.

220 σφάγια...χρηστήρια.] 'Vic-
tims...immolated by no hand but his.'
χρηστήρια,—offerings made on con-
sulting an oracle—brings out more
definitely the irony of σφάγια,—in
itself a vague word. Cf. Aesch.
Theb. 219, σφάγια καὶ χρηστήρια |
θεοῖσιν ἔρδειν.

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στροφή.

οἶαν ἐδήλωσας ἀνδρὸς αἰθονὸς ἀγγελίαν ἀτλατοῦ οὐδὲ
 φευκτῶν,
 τῶν μεγάλων Δαναῶν ὑπο κληζομέναν, 225
 τῶν ὁ μέγας μῦθος ἀέξει.
 οἴμοι φοβοῦμαι τὸ πρόσערπον. περίφαντος ἀνὴρ
 θανέεται, παρὰ πλῆκτῳ χερὶ συγκατακτᾶς 230
 κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππωνώμας.

221—232. Metres of the strophe:—

V. 221. οἶαν | ἐδήλωσας | ἀνδρὸς | αἰθονὸς | ἀγγελίαν | ἀτλατοῦ | οὐδὲ | φευκτῶν | : iambic monometer: trochaic ditto: dactylic dimeter hypercatal: iambic dimeter catal.

V. 225. τῶν | μεγάλων | Δαναῶν | ὑπο | κληζομέναν | : dactylic tetrameter hypercatal.

V. 226. τῶν ὁ | μέγας | μῦθος | ἀέξει | : choriambic dimeter hypercatal.

Vv. 227, 8. οἴμοι | φοβοῦμαι | τὸ πρόσערπον | περίφαντος | ἀνὴρ | : iambic monometer: choriambic dimeter: bacchius.

Vv. 229, 30. θανέεται | παρὰ πλῆκτῳ | χερὶ | συγκατακτᾶς | : iambus: choriambic dimeter: bacchius.

V. 231. κελαινοῖς | ξίφεσιν | βοτὰ | καὶ βοτῆρας | ἵππωνώμας | : iambus: dactylic dimeter: trochaic dimeter.

221 ἀνδρὸς...ἀγγελίαν.] Thuc. VIII. 15, ἐς δὲ τὰς Ἀθήνας...ἀγγελία τῆς Χίου ἀφικνεῖται: v. 998, ὁξεία γὰρ σου βάξις, κ.τ.λ.

αἰθονος.] 'Fiery.' Cf. Aesch. *Theb.* 442, ἀνὴρ δ' ἐπ' αὐτῷ...[αἰθων τέτακται λῆμα: auct. *Rhes.* 122, αἰθων γὰρ ἀνὴρ.—*Form*—αἰθονος for αἰθωνος. Cf. Theognis v. 481, τὰ νήφοσι γίγνεται αἰσχρά. In Hes. *Opp.* 361, the reading αἰθονα λιμὸν is supported by Epigr. *ap.* Aeschin. *Ctes.* p. 184, λιμὸν τ' αἰθωνα κρατερὸν τ' ἐπάγοντες Ἀρηα. So Αἰσων, Αἰσωνος,—Ἀκταίων, Ἀκταίωνος (Eur.). Others, αἰθοπος: but see Eustath. p. 862, 10: φέρεται αἰθων βοῦς καὶ σίδη-

ρος (cf. v. 147), καὶ ἀνθρωπος καὶ λέων. αἰθοψ δὲ οὐδεὶς αὐτῶν λέγοιτ' ἄν, ἀλλὰ τοῦνομα οἶνω μέλανι ἐπιτίθεται.

223 οὐδὲ φευκτῶν.] 'But not to be evaded,'—i. e. uncontestably true. For οὐδέ=ἀλλ' οὐ, cf. *Il.* XXIV. 25, ἐνθ' ἄλλοις μὲν πᾶσιν ἐνδανεν, οὐδέ ποθ' Ἥρη: Thuc. IV. 86, οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δέ.

225 τῶν μεγάλων Δαναῶν.] 'The mighty Greeks'—not the chiefs as opposed to the army in general,—but the mass of the Greeks as contrasted with the small band of Salaminians, who now feel that they stand apart, and must bear the brunt of a terrible public indignation.

229 περίφαντος...θανέεται.] 'The man will die a signal death,'—i. e. will be stoned to death in public: cf. v. 254. Some critics detect an unconscious prophecy of the hero's death before the eyes of the audience; but this seems both far-fetched and prosaic.

230 χερὶ...ξίφεσιν.] The part (ξίφεσιν) in apposition with the whole: cf. v. 310, θυξὶ συλλαβὼν χερὶ.—For plural ξίφεσιν cf. Pind. *P.* IV. 431, Φρίξον μάχαιραι: Eur. *Ion* 192, ἄρπαις (the scimitar of Perseus:) *H. F.* 108, βάκτρα: Aesch. *Ag.* 1236, σκῆπτρα.

231 κελαινοῖς.] 'Dark-gleaming.' Cf. v. 147, αἰθων σίδηρος: v. 1025, αἰολος κνώδων: Hes. *Opp.* 150, χαλκῷ δ' εἰργάζοντο, μέλας δ' οὐκ ἔσκε σίδηρος: *Il.* XXIII. 850, ἰόντα σίδηρον. Others, 'dark with blood,' as

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ῶμοι· κείθεν κείθεν ἄρ' ἡμῖν 233
 δεσμῶτιν ἄγων ἦλυθε ποίμναν·
 ὦν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίᾳς, 235
 τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.
 δίο δ' ἀρχίποδας κριοὺς ἀνελὼν
 τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
 ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω

κελαινὰ λόγχα (probably) in *Trach.* 856.

ἵππωνώμας.] 'Guiding' or 'tending' the horses of the Greek army on the plains of the Scamander,—ἵππομανῆς λειμῶν, v. 144. The word usu.= 'guiding' horses in the sense of riding or driving, e. g. Ar. *Nub.* 571, τὸν θ' ἵππωνώμαν ὅς...κατέχει | γῆς πέδον—Poseidon Hippius, who was represented riding, or in a chariot. The old reading ἵππωνόμους violates the metre of the antistrophe, v. 255, ἀπλάτῳς | ἰσχεῖ.

233 κείθεν.] 'Alas, thence, then,—from those pastures,'—&c. Tecmessa now learns for the first time that Ajax had taken his victims from the public flocks and herds.

234 ποίμναν...ὦν.] Thuc. III. 4, τὸ τῶν Ἀθηναίων ναυτικὸν, οἳ ὥρμουν ἐν τῇ Μαλέᾳ.

235 ὦν τὴν μὲν...ἀνερρήγνυ.] 'Of part, he cut the throats on the floor within; others, hacking their sides he tore asunder.'—ἐπὶ γαίᾳς—where they stood upon the floor: while the other sheep, after having their sides gashed and hacked with the sword, were caught up and torn asunder with his hands.

τὴν μὲν.] Sc. ποίμναν. Thuc. I. 2, τῆς γῆς ἡ ἀρίστη.

ἔσω.] i. e. in the tent,—referring to the whole series of incidents that followed his arrival. Schneidewin joins ἔσω ἔσφαζε, 'stabbed to the heart' (πέπληγμαι...ἔσω, Aesch. *Ag.* 1314). But σφάζειν='to cut the throat:' cf. v. 298.

237 δύο...κριοὺς.] The representatives, for Ajax, of Agamemnon and Menelaus, whom he always mentions together (vv. 57, 389, 445). Already, in his first onslaught, he believed himself to have slain them (v. 57); but a madman would not remember this. 'Odysseus' (v. 105) escaped altogether: for before he had been flogged, Ajax was summoned forth by Athene (vv. 105—110); and, after the dialogue, Ajax slowly recovered his senses (vv. 305, 6).

ἀρχίποδας.] 'White-footed.' ἀργός comes from the root ΑΡΓ, *splendo*: cf. *O. C.* 670, ἀργῆς Κολωνός, 'the white (chalky) hills of Colonus': ἀργυρόσσα Λύκαστος, Κάμειρος (Homer), 'bright'—conspicuously placed: πόλις ἐν ἀργάεντι μαστῷ (Pind. *P.* IV. 14), of *Cyrene* on its tableland conspicuous from the sea: Ἀργινοῦσαι, 'the gleaming islands' (cf. nitentes *Cyclades*, Hor. I. 14, 20). In Homer, πόδας ἀργός, ἀργίπους, no doubt='with glancing (i. e. swift) feet.'

238 γλῶσσαν ἄκραν.] Before flinging down the severed head, he cut off the tongue's end. γλῶσσα ἄκρα could scarcely mean, like *πρυμνή* γλῶσσα in Homer, 'the tongue from its roots'.

239 ῥίπτει.] Most of the MSS. have *ῥιπτει*. Hermann prefers *ῥιπτει*, as = *jacit*, whereas *ῥιπτει*=*jac-tat*. Lobeck, however, shews at length that *ῥιπτειν* was used indifferently with *ῥιπτειν*, and cannot be

κίονι δήσας

μέγαν ἵπποδέτην ῥυτῆρα λαβών

παίει λιγυρᾷ μάστιγι διπλῇ,

κακὰ δεινάζων ῥήμαθ', ἃ δαίμων

κούδεις ἀνδρῶν ἐδίδαξεν.

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ἀντιστροφῇ.

ὥρα τιν' ἤδη κᾶρα καλυμμάσι κρυψάμενον ποδοῖν κλοπᾶν
ἀρέσθαι,

distinguished from it as meaning either 'to throw often' or 'to throw violently.' After examining three alleged instances of a similar difference in meaning,—φύρω, φυράω—κύω, κυῶ—πίτνω, πιτνω,—Lobeck concludes that such variations of form probably corresponded to varying shades of sense, but to shades which the extant evidence does not enable us to define.

ἄνω.] ἄνω was required to reinforce ὀρθόν, since a quadruped is in the ordinary sense ὀρθός, 'upright,' when it has all four legs on the ground. But Ajax lashed *up* the ram by its fore feet, as if he were dealing with a human prisoner.

240 κίονι.] 'At a pillar' (local dative): not 'to a pillar,' which would be πρὸς κίονα (v. 108), or πρὸς κίονι (Aesch. *P. V.* 15).

241 ῥυτῆρα.] Schol. διπλώσας τὸν χαλινόν.

242 μάστιγι.] Hence the title *Ἀίας μαστιγοφόρος*,—(since Ajax appears at v. 92 with the lash in his hand,)—under which this play is mentioned by Athenaeus, Zenobius, and Eustathius. In the didascaliae it is simply *Ἀίας*. Dicaearchus calls it *Ἀλάντος θάνατος*. The addition of *μαστιγοφόρος* was convenient as distinguishing the tragedy of Sophocles from dramas concerning the Locrian Ajax, and also from (1) the *Ἀίας μαινόμενος* of Astydamos, a pupil of Isocrates: (2) the *Ἀίας* of Theodectes, circ. 350 B.C., mentioned by

Arist. *Rhet.* II. 23. Similarly the *Hippolytus* of Euripides was sometimes distinguished as *στεφανηφόρος*: see *Hippol.* 1425.

243 δεινάζων.] Her. IX. 107, παρὰ δὲ ποῖσι Πέρσησι 'γυναικὸς κακῶ' ἀκούσαι δέννος μέγιστός ἐστι.—Hesych. δεινός (adjective)=κακολόγος.

δαίμων.] The first intimation that Tecmessa shares the belief of the Chorus (vv. 172—185), and surmises that a πλῆγῃ ἐκ θεοῦ has fallen. Cf. the remark of the messenger in *O. T.* 1258, when he relates the finding of Iocasta by Oedipus in his frenzy—λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις, | οὐδεὶς γὰρ ἀνδρῶν.

244 κούδεις ἀνδρῶν.] For ἀνδρῶν=ἀνθρώπων, cf. v. 64 note.—Hermann understands δαίμων κούδεις ἀνδρῶν as meaning, οὐδεὶς δαίμων καὶ οὐδεὶς ἀνδρῶν. But in such ellipses οὐτε (or more rarely οὐδέ),—not καὶ οὐ,—connects the words: *c. g.* Pind. *P.* III. 54, ἐργοῖς οὐτε βουλαῖς: Lucian *Asin.* c. 22, χρυσίον οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδέν.

245 κᾶρα...κρυψάμενον.] Not in order to avoid recognition, but as a mark of grief and shame. The Chorus are overwhelmed with shame at hearing the details of their chief's frenzy. ἐγκαλύπτεσθαι,—to cover the face,—was an ordinary mark of shame or grief: *c. g.* Aeschin. *de Fals. Legat.* p. 42, τὰ γε δὴ καταγέλαστα παντελῶς, ἐφ' οἷς οἱ συμπρέσβεις ἐνεκαλύψαντο: Dem. *Ephr.* p.

ἢ θοὸν εἰρέσειας ζυγὸν ἐξόμενον

ποντοπόρῳ ναὶ μεθεῖναι.

τοῖας ἐρέσσουσιν ἀπειλᾶς δικρατεῖς Ἀτρεΐδαι

καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἀρῇ

ζυναλγεῖν μετὰ τοῦδε τυπεῖς, τὸν αἰσ' ἀπλατὸς ἴσχει. 255

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οὐκέτι· λαμπρᾶς γὰρ ἄτερ στεροπᾶς

ἄξας ὀξὺς νότος ὥς λήγει,

καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.

τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάθη,

1485. 9, τῆς Ἀριστογέιτονος κρίσεως ἀναμνησθέντες ἐγκαλύψασθε: Plato *Phaed.* p. 118 A, ἐγκαλυψάμενος ἀπέκλαον ἑμαυτόν. Cf. Liv. IV. 12. *Multi ex plebe spe amissa...capitibus obvolutis se in Tiberim praecipitaverunt.*

ποδοῖν.] The dual brings out the notion of the individual. In this flight each man must be for himself; it is to be a *sauve qui peut*.

κλοπᾶν.] Eur. *Or.* 1499, ἐκκλέπτειν πόδα.

ἀρέσθαι.] Auct. *Rhes.* 54, αἶρεσθαι φυγῇ, *fugam capessere*.

249 ζυγὸν ἐξόμενον.] ζυγόν cognate accus.: cf. Eur. *Or.* 956, τριποδα καθίζων: Aesch. *Ag.* 176, σέλημα ἡμένων.

250 μεθεῖναι.] 'Give her way' to the ship. Cf. Eur. *frag. Phacch.* v. 7, κρούσας πλευρὰν...ὀχημάτων, μεθήκεν, *i. e.* 'gave the horses their heads': Virg. *Aen.* VI. 1, *classique immittit habenas*.

251 τοῖας.] Cf. v. 164, note.

ἐρέσσουσιν.] 'Ply.' *Ant.* 159, μῆτιν ἐρέσσων: Aesch. *Theb.* 849, γόων...ἐρέσσετε πῖτυλον.

252 πεφόβημαι.] Cf. v. 139, note.

253 λιθόλευστον Ἀρῇ.] 'Death by stoning,'—the doom of public criminals in the heroic age: *Il.* III. 57, ἢ κεν ἦδῃ | λάϊνον ἔσσο χιτῶνα κακῶν ἐνεχ' ὅσσα ἔοργας: Aesch. *Ag.*

1594, οὐ φημ' ἀλύξειν...τὸ σὸν κᾶρα δημοριφεῖς, σάφ' ἴσθι, λευσίμους ἄρας.

Ἀρῇ.] *Caedem.* Pind. *P.* XI. 55, χρονίῳ σὸν Ἀρεὶ | πέφνεν τε ματέρα θῆκε τ' Ἀλγισθον ἐν φοναῖς.

255 αἰσ' ἀπλατος.] 'A fate of lonely horror.' The epithet ἀπλατος—often used in the general sense of 'terrible'—is peculiarly suitable to this context. The doom of Ajax is one which isolates him. None may take their stand beside him without danger of expiating their sympathy with their lives.

257 οὐκέτι.] Sc. ἡ μανία ἔχει αὐτόν.

λαμπρᾶς γὰρ...λήγει.] 'Like a keen south-gale, when it has rushed up without the lightning's glare, his rage abates.' Cf. Seneca *de Ira* I. 16, *ventorum instar qui sine perti-nacia vehementes sunt*: Hor. *Od.* I. 7. 16, *Albus ut obscuro deterget nubi-la caelo Saepae Notus*, etc. Schneidewin quotes Ibycus *frag.* I. 7, who compares *obstinate* passion to the Thracian *Boreas*, 'raging amid lightnings,' ὑπὸ στεροπᾶς φλέγων.

260 οἰκεῖα πάθη.] 'Self-inflicted' woes—*oikeios* implying, not merely that the suffering is confined to oneself, but that it has originated with oneself. Cf. *El.* 215, *oikeias eis atas* | ἐμπίπτεις, 'you incur woes of your own making'—brought upon you by your own imprudence.

μηδενὸς ἄλλου παραπράξαντος,
μεγάλας ὀδύνας ὑποτείνει.

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ἀλλ' εἰ πέπαιται, κάρτ' ἂν εὐτυχεῖν δοκῶ.
φρούδου γὰρ ἤδη τοῦ κακοῦ μένων λόγος.

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πότερα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις,
φίλους ἀνιῶν|αὐτὸς ἡδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι|ξυνών;

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262 ὑποτείνει.] 'Lays sharp pangs to the soul.' Dem. *de Synt.* p. 172. 24, τὰς ἐλπίδας ὑμῶν ὑποτείνων.

263—347. *Ch.* Nay, all will soon be well, if the frenzy has departed. —*T.* But with its departure has come a sense of his own plight. Is it a gain that he should suffer as much as we do?—*Ch.* If his spirits are still prostrate, this must indeed be a stroke of heaven. But on what wise did the madness first attack him?—*T.* It was midnight when he took his sword and sallied alone. He brought home a captive train of sheep and oxen, and fell to slaying and tormenting them,—then, rushing out, spoke wild words to a phantom,—on coming in, flung himself down among the carcasses, and there slowly regained his reason. And now he is plunged in a sullen despair, ominous of some dreadful deed. Help me, good friends—come in and speak to him.—*Ch.* Ill news, indeed, Tecmessa.—*T.* And worse may be in store—heard ye his shrieks—he calls for my child—for his brother—what can he mean?—*Ch.* Open there!—Perchance our presence will restrain him.—*T.* Lo, I throw wide the doors: behold the man,—his deeds, and his own plight.

263 κάρτ' ἂν εὐτυχεῖν δοκῶ.] 'I have good hopes that all may be well:' lit. 'that we probably (ἂν) are prosperous:' but εὐτυχεῖν ἂν, 'that

we shall prosper.' For ἂν with pres. infin., cf. Xen. *Anab.* II. 5. 18, εἰ ὑμᾶς ἐβουλόμεθα ἀπολέσαι...ἀπορεῖν ἂν σοι δοκοῦμεν; 'if we wished to destroy you, think you that we should (now) be at a loss?' whereas ἀπορήσαι ἂν would properly have corresponded to ἐβουλόμην ἂν: Xen. *Mem.* IV. 3. 15, δοκεῖ μοι οὐδ' ἂν εἶς...τοὺς θεοὺς ἀξίως...ἀμείβεσθαι, 'I think that probably no one can,'—(it seems an actual impossibility in the nature of things): but ἀμείψασθαι ἂν, 'that no one could' (if he tried—implying that the experiment is yet to be made). Cf. *Madv. Synt.* § 173.

264 λόγος.] 'Account.' Cf. λόγον ἔχειν, ποιεῖσθαι τινα: ἐν λόγῳ εἶναι, etc. Soph. *frag.* 345, μόχθου γὰρ οὐδεὶς τοῦ παρελθόντος λόγος.

265—268 πότερα δ' ἂν...ξυνών.] 'You think that we are in better case because the frenzy of Ajax has passed off. But compare the actual with the recent state of things. Then, his madness was painful for his friends to witness; but he, at least, revelled in his delusions. Now, we his friends are still full of grief and anxiety; while he, restored to consciousness, shares our feelings. Thus the sum-total of suffering is increased. There is distress on both sides, and not on one only.'

267 κοινὸς ἐν κοινοῖσι.] 'Or to suffer in their company, share for share.' ἐν κοινοῖς, unnecessary to the

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τό τοι διπλάζον, ὦ γύναι, μείζον κακόν.

ΤΕΚΜΗΣΣΑ

ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.

ΧΟΡΟΣ

πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις.

270

ΤΕΚΜΗΣΣΑ

ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
αὐτὸς μὲν ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς,
ἡμᾶς δὲ τοὺς φρονούντας ἡνία ξυνών.
νῦν δ' ὥς ἔληξε κἀνέπνευσε τῆς νόσου,
κεῖνός τε λύπη πᾶς ἐλήλαται κακῇ
ἡμεῖς θ' ὁμοίως οὐδὲν ἦσσαν ἢ πάρος.
ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά;

275

sense, is added to enforce the idea of reciprocity: cf. v. 620, ἀφιλα παρ' ἀφίλοις: *Phil.* 633, ἴσος ὦν ἴσοις ἀνὴρ, 'an equal dealer with my kind;' so ἐκὼν ἐκόντα, &c. Other instances may be noticed, (1) where the repetition has no special significance, but gives a general emphasis: v. 467, συμπεσὼν μόνος μόνους: *Trach.* 613, θυτήρα καὶ καὶ καὶ ἐν πεπλώματι: *Her.* II. 173, ἐν θρόνῳ σεμνῷ σεμνόν: (2) where the epithet is not merely repeated rhetorically, but is predicated with a distinct emphasis in each case, e.g. 735, νέας | βουλὰς νέοισιν ἐγκατατεύξας τρόποις,—(where the change of principles and the change of conduct alike deserved notice.)

268 τὸ διπλάζον.] 'The double evil,' i.e. the case in which pain is felt on both sides—by the sufferer as well as by his friends. διπλάζον intrans.: cf. τὸ νεάζον, *Trach.* 144. So ἰσάζειν, 'to be equal' (Plato, etc.): καρπὸς διπλάσιαζων τῶν ἐν ἀλλαῖς χώραις, *Diod. Sic.* IV. 84.

269 ἡμεῖς ἄρ', κ.τ.λ.] 'Then are we losers now, though the plague is past.' ἡμεῖς—'Ajax and we his

friends:' οὐ νοσοῦντες—'though the hero's madness,—our common affliction,—is past.' While it lasted, Ajax ἐνόσει literally: his friends ἐνόσουν in the figurative sense in which νοσεῖν is so often used, e.g. *O. C.* 765, κακοῖς | νοσοῦντα.—νῦν, emphatic: 'now—by this very change, which at first sight appears so happy.'

ἀτώμεσθα.] *Damno afficimur.* Aesch. *Suppl.* 438 (when property has been pillaged), γένοιτ' ἂν ἄλλα... ἄτῃς τε μείζω καὶ μέγ' ἐμπλήσαι γέμος, 'new wealth may be won,—greater than the loss,' &c.

275 πᾶς=πάντη, παντελῶς. *Il.* XI. 65, πᾶς δ' ἄρα χαλκῷ | λάμπε, 'from head to foot (Hector) blazed in bronze.'

ἐλήλαται.] 'Is straightway harassed.' The tense expresses the suddenness of the change. No sooner has he regained consciousness than he is plunged in grief. Cf. Plato *Phaedo* p. 80 D, ἡ δὲ ψυχὴ ἄρα... ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσεται καὶ ἀπόλῳεν.

277 ἄρα]=ἄρ' οὐ: the notion being, 'are you satisfied that such and such

ΧΟΡΟΣ

ξύμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ
πληγὴ τις ἦκη. πῶς γὰρ, εἰ πεπαυμένος
μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται;

280

ΤΕΚΜΗΣΣΑ

ὥς ᾧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.

ΧΟΡΟΣ

τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο;
δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.

ΤΕΚΜΗΣΣΑ

ἅπαν μαθήσει τοῦργον, ὥς κοινωνὸς ὢν.
κεῖνος γὰρ ἄκρας νυκτός, ἡνίχ' ἔσπεροι

285

is the case? *i. e.* 'is it not the case?' Cf. 'satin?' (Terence, &c.) for *nonne satis?*

279 ἦκη.] ἦκει, proposed by Elmsley, seems slightly less suitable than ἦκη. δέδοικα μὴ ἦκει = 'I fear it has come' (*i. e.* 'I fear there can be no mistake about it'). δέδοικα μὴ ἦκη, 'I fear it may have come,'—expressing apprehension, but no certainty. Vague dread, rather than a mere statement of conviction, might be looked for from the chorus at this juncture.

πῶς γὰρ...εὐφραίνεται.] Before their interview with Tecmessa, the Chorus had already conjectured that Ajax might be suffering a divine judgment (vv. 172—186). That belief is confirmed by Tecmessa's account of the prostration and despair which have succeeded to his delirium. If his mind has not recovered a natural and healthy tone, now that the access of disease is past, what can be the reason? Must it not be because that visitation was merely the prelude to a fuller punishment, destined to be worked out to the end?

281 ὥς ᾧδ' ἐχόντων.] 'Thou art to know that even thus it stands'

(*i. e.* that this is indeed the stroke of a god): lit. 'You are to form your conviction on the understanding that these things are so.' Eur. *Med.* 1311, ὥς οὐκέτ' ὄντων σὼν τέκνων φρόντιζε δὴ: Xen. *Anab.* I. 3. 6, ὥς ἐμοῦ ἰόντος ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.—Madv. *Synt.* § 181 a, 2.

282 προσέπτατο.] Tecmessa having just said that this affliction is indeed from the gods, the Chorus ask, 'And in what strange guise first *suggested* the curse?'—προσέπτατο appropriately describing the descent of a θεόστυτον κακόν, a sudden plague, winged by some god to its aim. Cf. Aesch. *P. V.* 662, θεόστυτον χειμῶνα...ὅθεν μοι...προσέπτατο (Io speaking of the madness inflicted on her by Hera): Eur. *Alc.* 420, οὐκ ἄφνω κακὸν τόδε | προσέπτατ', *i. e.* this is no sudden, unlooked-for visitation.

283 τύχας.] Governed by δήλωσον. ξυναλγεῖν τύχας would be a correct expression; but the rhythm of the verse alone would decide in favour of the more natural construction.

285 γάρ.] Prefacing the narrative. Plato *Prot.* p. 320 c, δοκεῖ τοίνυν...μῦθον ὑμῖν λέγειν. ἦν γὰρ ποτε...κ.τ.λ. ἄκρας νυκτός.] 'At dead of night.'

λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβῶν
ἐμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.
καὶ γὰρ πιπλήσω καὶ λέγω, τί χρήμα δρᾶς,
Αἴας; τί τήνδ' ἄκλητος οὐθ' ὑπ' ἀγγέλων
κληθεὶς ἀφορμᾶς πείραν οὔτε του κλύων
σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὔδει στρατός.
ὁ δ' εἶπε πρὸς με βαί', αἰεὶ δ' ὑμνούμενα·

290

In reference to time, ἄκρος appears to have been used with two different notions: (1) 'mid'—when the season is spoken of as being at its *acme*: *e. g.* Theocr. XI. 36, τυρὸς δ' οὐ λείπει μ' οὐτ' ἐν θέρει, οὐτ' ἐν ὁπώρα, | οὐ χειμῶνος ἄκρω: and so probably Pind. *P.* XI. 16, ἀκρᾷ σὺν ἑσπέρᾳ, 'at fall of eventide': (2) 'incipient' or 'waning',—*i. e.* on the edge, threshold (of night, &c.),—or at its uttermost verge: *e. g.* Arist. *H. A.* IX. 23, 1, οὐ πᾶσαν νύκτα, ἀλλὰ τὴν ἀκρέσπερον καὶ περὶ ὄρθρον, at the close of evening, and the dawn of day: Theophrastus (circ. 320 B. C.) *De Sign. Pluv.* II. 782, ἀκρόνυχτοι ἀνατολαί, ὅταν ἅμα ὀνομένῳ ἀνατέλλῃ, the rising (of the star) at *nightfall*, soon after sunset: Hippocrates (circ. 430 B. C.) *Aphor.* p. 723, τοῦ μὲν ἥρος καὶ ἄκρον τοῦ θέρους, *aestate nova*; Bekker *Anecd.* p. 372, ἀκρόνυχ' ὅλον ἀρχὴ τῆς νυκτός.

286 λαμπτήρες.] Braziers raised on stands, in which pine wood was burned, at once for light and heat (φῶς ἐμὲν ἡδὲ θέρεσθαι, *Od.* XIX. 64). See *Od.* XVIII. 307, αὐτῆκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροισιν, | ὅφρα φαείνοιν' περὶ δὲ ξύλα κάγκανα θήκαν...καὶ δᾶδας μετέμισγον. Odysseus (*ib.* v. 343) stands full in the light of these braziers—πὰρ λαμπτήρσι φαείνων—that all may see him. The λύχνος, or oil-lamp with a wick (θρυαλλίς), was a later invention: Athenaeus XV. p. 700, οὐ παλαιὸν εὗρημα λύχνος· φλογὶ δ' οἱ παλαιοὶ τῆς τε δᾶδος καὶ τῶν ἄλλων ξύλων ἐχρῶντο. Cf. Her. VII. 215, περὶ λύχνων ἀφάς, *i. e.* 'at nightfall': ProPERT. *Eleg.* III. 8. 1, ad extremas fu-

erat mihi rixa lucernas.

287 ἔγχος.] Cf. v. 95, note. ἐξόδους ἔρπειν.] Madv. *Synt.* § 26 a.

289 ἄκλητος, κ.τ.λ.] Aesch. *Cho.* 821, οὐκ ἄκλητος ἀλλ' ὑπ' ἀγγέλων: Soph. *Trach.* 391, οὐκ ἐμῶν ὑπ' ἀγγέλων | ἀλλ' αὐτόκλητος.

οὐθ' ὑπ' ἀγγέλων, οὔτε, κ.τ.λ.] τί ἄκλητος—οὔτε κληθεὶς ὑπ' ἀγγέλων, οὔτε κλύων σάλπιγγος—ἀφορμᾶς πείραν; 'uncalled—neither summoned by messenger, nor, &c.' But if οὐδέ had preceded ὑπ' ἀγγέλων, the meaning would have been, 'uncalled, and not summoned,' &c. When the same notion is expressed, first in a positive, then in a negative form, οὐδέ, not οὔτε, is used: *e. g.* νέος οὐδέ γέρων ἐστί, 'he is young and not old'; but with οὔτε, 'he is (neither) young nor old.'

290 ἀφορμᾶς πείραν.] The verb is intransitive, πείραν being the cognate accus. Cf. Plato *Parm.* p. 135 D, καλὴ ἢ ὀρμὴ ἦν ὀρμᾶς: Dem. *de Fals. Legat.* p. 392, ἀπήραμεν πρέσβειαν: Soph. *Trach.* 159, πολλοὺς ἀγῶνας ἐξιών.

πείραν.] 'Attack.' Cf. v. 2, note. Tecmessa imputed to Ajax the purpose of attacking the Trojans, as appears from her mention of the σάλπιγγι.

291 εὔδει.] Ajax sallied περὶ πρῶτον ὕπνον (Thuc. II. 2).

292 ὑμνούμενα.] *Decantata*. Schol. αἰεὶ θρυλούμενα ὑπὸ πάντων ἀνθρώπων. Cf. Plato *Rep.* p. 549 E, καὶ ἄλλα δὴ ὅσα καὶ οἱ φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιούτων ὑμνεῖν. Terent. *Phorm.* III. 2. 10, cantilenam eandem canis.

γύναι, γυναιξὶ κόσμον ἢ σιγὴν φέρει. —
καὶ γὰρ μαθοῦσ' ἔλξ', ὁ δ' ἐσσύθη μόνος.
καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας·
ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
ταύρους, κύνας βοτῆρας, εὐερόν τ' ἄγραν.
καὶ τοὺς μὲν ἠνυχένιζε, τοὺς δ' ἄνω τρέπων
ἔσφαζε κάρραχιζε, τοὺς δὲ δεσμίους
ἠκίξεθ' ὥστε φώτας ἐν ποίμναις πίτνων.
τέλος δ' ὑπάξας διὰ θυρῶν σκιᾷ τινὶ
λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,

293 γυναιξὶ κόσμον, κ.τ.λ.] Arist. *Ref.* 1. 13, ὥσπερ ὁ ποιητὴς εἴρηκε, γυναιξὶ κόσμον ἢ σιγὴν φέρει. Cf. *Il.* vi. 490 (Hector to Andromache), ἀλλ' εἰς οἶκον ἰούσα τὰ σαντῆς ἔργα κόμιζε.

294 μαθοῦσα.] 'on this hint':—*i.e.* 'having perceived' that he was in no mood for being questioned.

295 τὰς ἐκεῖ...πάθας.] Detailed by Athene (vv. 55—63), and first learned (in outline) by Tecmessa from the chorus (v. 233).

297 κύνας βοτῆρας.] Schol. ὑφ' ἐν ἀναγνωστέον, —τοὺς ποιμενικοὺς κύνας· οὐ γὰρ ἀναιρεῖ κατὰ τὴν σκηνὴν ἀνθρωπων.

εὐερόν.] Hermann, Lobeck, and Wunder *eūkeron*. But this term is anticipated by ταύρους: and some mention of the *flocks* appears to be required.

298 ἠνυχένιζε...ἔσφαζε.] 'Some of them be beheaded; of others, he cut the back-bent throat.' *αὐχὴν* is properly the upper or hinder part of the neck: Pind. *P.* II. 172, ἐπαυχένιον ζυγόν. The action of cutting off the head by a descending blow is contrasted with that of cutting the throat (properly *σφαγή*). *τράχηλος* (*collum*), the whole neck, includes *αὐχὴν* (*ceruix*) and *σφαγή* (*ingulum*).

ἄνω τρέπων.] *Il.* I. 459, αὐ ἐρυσαν μὲν πρῶτα καὶ ἔσφαζαν καὶ ἔδειραν. The words *ἄνω τρέπων* belong to

ἔσφαζε only, and do not apply to ἔρραχιζε.

300 ὥστε] = ὥσπερ. Aesch. *P.* V. 465, ὥστ' ἀήσυροι μύρμηκες: Soph. *O.C.* 343, ὥστε παρθένου: *Ant.* 1033, ὥστε τοξόται.

φώτας.] *φώς* often = 'a mortal wight,' as opposed to a god: in this place it is opposed to *θήρ*, just as *ἀνὴρ* is, v. 64, *note*.

ποίμναις.] v. 53, *note*.

301 ὑπάξας.] ὑπό, in compound verbs of motion, sometimes expresses forward movement: *e.g.* ὑπάγειν, 'to move on': cf. *Il.* XXI. 68, ὑπέδραμε καὶ λάβε γούνων, 'rushed forward and clasped his knees': Pind. *P.* IV. 360, εἰρεσία δ' ὑπεχώρησεν... ἐκ παλαμῶν, 'the rowing went on beneath their strokes.'

σκιᾷ τινί.] Tecmessa remained in the tent; the summons of Athene to Ajax (v. 89) was not for her ears; and from the wild words which she overheard Ajax speaking, she naturally inferred that he was raving to some phantom of his brain. The expression *σκιᾷ* obviously supplies no argument for *ἀποπτος* (v. 15) meaning 'unseen.'

302 λόγους ἀνέσπα.] 'Began to blurt out speeches' to a phantom: lit., 'plucked forth' words,—jerked them out with abrupt, spasmodic vehemence,—a phrase denoting the wild, gusty incoherence of the vaunts made by Ajax: see vv. 91—116. Cf. Plato

τοὺς δ' ἀμφ' Ὀδυσσεῖ, συντιθεῖς γέλων πολὺν,
ὅσῃν κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών·
κᾶπείτ' ἐπάξας αὐθις ἐς δόμους πάλιν
ἔμφρων μόλις πῶς ξὺν χρόνῳ καθίσταται,
καὶ πλήρες ἄτης ὥς διοπτεῖει στέγος,
παίσας κᾶρα ῥώϊξεν· ἐν δ' ἐρειπίοις
νεκρῶν ἐρειφθεῖς ἔξετ' ἀρνείου φονου,
κόμην ἀπρίξ ὄνυξι συλλαβὼν χερί.
καὶ τὸν μὲν ἦστο πλείστον ἄφθογγος χρόνον·
ἔπειτ' ἐμοὶ τὰ δειν' ἐπηπείλησ' ἔπη,

Theact. p. 180 A, ὥσπερ ἐκ φαρέτρας ῥηματισκία αἰνιγματώδη ἀνασπῶντες ἀποτοξεύουσι: Menander *frag.* 'Ραπιζομένης 7, πόθεν τούτους ἀνεσπάκασιν οὗτοι τοὺς λόγους;

303 συντιθεῖς γέλων.] 'Mingling many a vaunt,' &c. Cf. Aesch. *Suppl.* 62, πενθεὶ νέοικτον οἶκτον, ... συντίθησι δὲ παιδὸς μόρον, where Hermann: "nove dictum videtur, ut sit 'addit'—quod dici poterat ἐντίθησι." This seems better than to render, —'inventing matter for much triumph': συντιθέναι γέλωτα would be a much harsher phrase than συντιθέναι λόγους.

γέλων.] An Attic form, used by the Tragedians only *metro cogente*. Cf. v. 382, γέλωθ'.

304 ἐκτίσαιτο.] Musgrave's ἐκτίσαιτο was adopted by Elmsley. But, as Lobeck says, 'The ὕβρις of Ajax upon his imaginary foes began with their captivity. When he was speaking these words to Athene, most of his prisoners had already been despatched; all had suffered violent ill-usage.' The optative serves to remind that the boast was a figment. Cf. *Madv. Synt.* § 132.

ἰών.] Adding for the sake of giving stir and animation to the incident described: cf. Eur. *Bacch.* 344, οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών; Soph. *Phil.* 353, χῶ λόγος καλὸς προσήν, | εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών.

305 ἐπάξας.] ἐπι,—back. Cf. v. 437,

τὸν αὐτὸν ἐς τόπον | Τροίας ἐπελθών, 'having followed (my father) to the same Trojan ground.'

306 μόλις πῶς.] 'In painful wise.' Cf. *Il.* XIV. 104, μάλα πῶς με καθίκεο, 'thou hast touched me in near sort': *ib.* XII. 211, αἰεί πῶς, 'almost always.'

307 ἄτης.] 'His wild work.' Cf. v. 269, *note*.

308 ἐρειπίοις...φόνου.] νεκρῶν-ἐρειπίοις ἀρνείου φόνου = τοῖς πεπτωκόσι νεκροῖς τῶν φονευθεισῶν ἀρνῶν. Both νεκρῶν and φόνου depend on ἐρειπίοις, but νεκρῶν more closely than φόνου. Cf. Plato *Phaedr.* p. 267 C, Πώλου μουσεῖα-λόγων, 'the treasures of Polus': Aesch. *Cho.* 175, καρδίας-κλυδώνιον | χολῆς, 'the heart-surge of bitterness.'

310 ὄνυξι...χερί.] The dative of the immediate instrument, ὄνυξι, in apposition with a dative of the general instrument, χερί: cf. v. 231, χερί...συνκατακτὰς...ξίφεσιν: Eur. *Helen.* 373, ὄνυξι...γένυν | ἔδευσε φονίαισι πλαγαῖς.

311 καὶ τὸν μὲν, κ.τ.λ.] 'And first, for long while,' &c. The position of the article is singular. The thought in the writer's mind probably was, καὶ τὸν μὲν ἦστο ἄφθογγος τῶν χρόνων· τὸν δὲ—for the *one* time—for the *other*. πλείστον came in as an afterthought.

312 τὰ δεινὰ...ἔπη.] 'Most dreadful threats.' Cf. v. 650, ἐγὼ γὰρ, δὲ τὰ δειν' ἐκατέρουν τότε, 'erst so wondrous firm': Eur. *Phoen.* 180,

εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,
κάνηρετ' ἐν τῷ πράγματος κυροῖ ποτέ.
καὶ γὰρ, φίλοι, δείσασα τοῦ ξειργασμένου
ἔλεξα πᾶν ὕσον περ ἐξηπιστάμην.
ὁ δ' εὐθύς ἐξώμωξεν οἰμωγὰς λυγρὰς,
ἃς οὐ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.
πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
τοιούσδ' αἶε ποτ' ἀνδρὸς ἐξηγείτ' ἔχειν.
ἀλλ' ἀψόφητος ὀξέων κωκυμάτων
ὑπεστέναζε ταῦρος ὥς βρυχώμενος.

ποῦ δ', δὲ τὰ δεινὰ τῇδ' ἐφουβρίζει πό-
λει. 'who menaces the city with all
horrors.' Soph. *Trach.* 476, ὁ δει-
νὸς ἕμερος, 'most strong love.' In
such cases τὰ δεινὰ, etc. = 'those ter-
rors which I remember so vividly.'
The speaker communes aloud, as it
were, with his own recollections, for-
getting that they are not shared by
the person whom he addresses.

313 φανοίην.] Attic fut. opt. for
φαναίμι. The Attic form of the fut.
opt. is found only in verbs of which
the characteristic letter is λ, μ, ν, or
ρ: e.g. ἀγγελοῖην, ἐροῖην. For the
tense, cf. v. 727, ἄρκεσοι: *Ant.* 414,
κινῶν ἀνδρ' ἀνὴρ... | κακοῖσιν, εἴ τις...
ἀφειδήσοι: *Phil.* 353, εἰ τὰ πῖ Τροίᾳ
Πέργαμ' αἰρήσοιμ' ἰών: *ib.* 376, εἰ
τάμ' αἶνος ὄπλ' ἀφαιρήσοιτό με.
Porson (*ad Hec.* 842) condemns φα-
νοίην, but without assigning grounds;
and proposes φανείην.

ἐν τῷ πράγματος.] *Ci.* v. 102, ποῦ
τύχης, *note*.

φίλοι.] As Hermann remarks,
there is something piteous and ap-
pealing in 'φίλοι'—as if Tecmessa
would deprecate blame for the in-
cautious recital which had plunged
Ajax in such grief.

τοῦ ξειργασμένου.] 'What he had
already done.' A fresh outbreak
might be provoked by refusal to
comply with his request.

316 ἐξηπιστάμην.] Knew certain-
ly. Cf. v. 295, καὶ τὰς ἐκεῖ μὲν οὐκ
ἔχω λέγειν πάθος.

319 πρὸς γὰρ... ἔχειν.] αἶε γὰρ
ποτε ἐξηγείτο τοιούσδε γόους ἔχειν
(= εἶναι) πρὸς κακοῦ ἀνδρός, 'be-
longed to...' Schol. ὥσπερ γὰρ φα-
μέν, 'τὰ δίκαια ποιεῖν καλοῦ ἀνδρός
ἔχει,' οὕτω καὶ τοῦτο. Cf. *O. T.*
709, μάθ' οὐνεκ' ἐστὶ σοι | βρότειον
οὐδὲν μαντικῆς ἔχον τέχνης, 'learn
that you have nothing in human
affairs dependent on (lit., 'belong-
ing to') the art of divination.' *Her.*
vi. 19, τὸ ἐς Ἀργείους ἔχον, *quod at-
tinet ad Argivos*.

βαρυψύχου.] 'Low-hearted'—
spiritless. *Plut. de Tranquill.* p.
477 E, ἐν ὀδυρμοῖς καὶ βαρυθυμῖαις
καὶ μερίμναις: and so βαρυθυμῆσθαι.

320 ἐξηγείτο.] 'He taught.' The
word ἐξηγεῖσθαι, which implied au-
thoritative exposition (as of the sa-
cred law by its doctors), seems to
suggest the submissive reverence with
which Tecmessa received the utter-
ances of her lord.

321 ἀψόφητος... κωκυμάτων.] *O. C.*
677, ἀνήμερος χειμῶνων: *ib.* 786, κα-
κῶν ἀνατος: *Eur. Phoen.* 324, ἀπε-
πλος φαρέων.—*Madv. Synl.* § 63. 1.

322 βρυχώμενος.] *Moaning.* *Hes.*
Theog. 832 ταῦρος ἐριβρυχῆς. Tri-
clinius adopted μυκώμενος. The word
μυκάσθαι had a somewhat larger
sense, and was applicable to the
mere *lowing* of oxen; while βρυχά-
σθαι always implied an *angry* roar.
Lobeck quotes Nonnus (Greek epic
poet, circ. 500 A.D.) *XXIX.* 311,
βρυχηδὸν ἐμυκήσαντο. — βριμώμενος

νῦν δ' ἐν τοιαῦδε κείμενος κακῇ τύχῃ
ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
σιδηροκμήσιν ἥσυχος θακεῖ πεσών.
καὶ δῆλός ἐστιν ὥς τι δρασεῖων κακόν.
τοιαῦτα γὰρ πῶς καὶ λέγει κῶδύρεται.
ἀλλ', ὦ φίλοι, τούτων γὰρ οὐνεκ' ἐστάλην,
ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.
φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις.

Τέκμησσα δεινὰ παῖ Τελεύαντος λέγεις
ἡμῖν, τὸν ἄνδρα διαπεφοίβασθαι κακοῖς.

has been conjectured, on the ground
that βρυχώμενος ('roaring') does
not agree with ὑπεστέναζε ('groan-
ed low'). But the leading notion
of βρυχώμενος is that of *deep, sullen*
tones, contrasted with ὀξεῖα κωκύματα.
The fretful impatience which βριμώ-
μενος ('snorting') implies, would
mar the intended contrast.

323 τοιαῦδε.] Emphatic:—such
deep—such unprecedented adversity.

324 ἄσιτος... ἄποτος.] *Od.* iv. 788
(Penelope anxious concerning the
fate of Telemachus), κείτ' ἄρ' ἄσιτος
ἄπαστος ἐδητύος ἦδ' ἐποτῆος.

βοτοῖς.] 'Kine,' generally. Cf.
v. 145, *note*.

325 σιδηροκμήσιν.] *Aesch. Cho.*
357, μετ' ἄλλω δουρικμητι λαφ': *Sufrl.*
661, ἀνδροκμῆς λογός.

326 δῆλος... ὥς δρασεῖων.] *Ly-*
sias c. Eratosth. p. 128. 27, δῆλοι
ἔσεσθε ὥς ὀργιζόμενοι: *Xen. Anab.*
i. 5. 9, δῆλος ἦν Κῦρος ὥς σπεύδων.
In such cases ὥς is really redundant,
and involves a confusion between
two ways of speaking: (1) δῆλός ἐστι
δράσων, (2) τοιαῦτα ποιεῖ ὥς δράσων
(with the ostensible intention of...).

δρασεῖων.] Desideratives in σεῖω
are formed from the future of the
original verb; e.g. γελασεῖω, ὀψείω,
πολεμησηεῖω, τυψείω. (From these
must be distinguished some verbs in
-εῖω which are not desideratives, but

merely epic forms, e.g. κείω, θαλπέω,
οἰνοβαρείω, ὀκνείω, ῥιγείω.) Deside-
ratives in -αω are formed from sub-
stantives, e.g. θανατάω, μαθητιάω,
στρατηγιάω, φονάω, &c.

327 τοιαῦτά πῶς.] *Talia fere:*
'to such vague purpose are his
words—his sobs.' *Xen. Cyr.* iii. 3.
7, ἔλεξεν ὥδε πῶς εἰς τὸ μέσον. Cf.
v. 306, *note*.

328 ἐστάλην.] 'Such was my
errand,'—i.e. her self-imposed er-
rand.

330 φίλων γὰρ, κ.τ.λ.] 'When a
man like Ajax is in grief, he will
listen to the comrades who have
shared his toils, though he would
not brook advice from a woman or
from a stranger.' Cf. *Il.* xi. 791
(Nestor urging Patroclus to try if he
can turn Achilles from his sullen
anger), τίς δ' οἶδ' εἴ κεν οἱ σὺν δαί-
μονι θυμὸν ὀρίναις | παρειπών; ἀγαθὴ
δὲ παραίφασίς ἐστιν ἐταίρου.

331 Τελεύαντος.] v. 210, *note*.

332 διαπεφοίβασθαι.] 'Has been
demented' by his troubles. His frenzy
has not proved to be a transient ma-
lady, followed by a restoration to
mental health. He has been taken
possession of thoroughly and perma-
nently (διαπεφοίβασθαι) by an evil
influence, which is directing his
thoughts to some fresh act of vio-
lence. It is these *recent* symptoms

ΑΙΑΣ

ὦ μοί μοι.

ΤΕΚΜΗΣΣΑ

τάχ', ὡς ἔοικε, μᾶλλον· ἢ οὐκ ἠκούσατε
Αἴαντος οἶαν τήνδε θωύσσει βοήν;

355

ΑΙΑΣ

ὦ μοί μοι.

ΧΟΡΟΣ

ἄνῃρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.

ΑΙΑΣ

ὦ παῖ παῖ.

ΤΕΚΜΗΣΣΑ

ὦ μοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾷ.
τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.

340

—the gloom and despair in which Ajax is plunged—that shock the Chorus in Tecmessa's recital. The details of his frenzy were already known to them (233—244). Beyond this, they knew only that it had been succeeded by mental distress (v. 275). But now the particulars of that distress confirm their worst fears. Without doubt 'the stroke of a god has fallen' (see v. 278).—*διαπεφοιβάσθαι*. From *φοῖβος*, 'bright,' 'pure,' come (1) *φοιβάω*, to prophesy, (rarely, 'to inspire,') *φοιβάς*, a prophetess (Eur.): *διαφοιβάω*, to inspire with madness: (2) *φοιβάω*, to cleanse (*φοῖβος*, bright, pure): *ἀφοιβαντος*, uncleansed, Aesch. *Eum.* 228.

334 *μᾶλλον*.] Sc. *διαφοιβασθήσεται*.

337 *ἄνῃρ ἔοικεν...παρών*.] 'The man seems to be either mad, or vexed by the memories of madness, haunting him while he views its work:' lit., 'or vexed by his former frenzies, haunting him (*ξυνοῦσι*), while

he is on the spot (*παρών*)—in the presence of his own wild work—surrounded by his slaughtered victims' (vv. 351—2). The force of *παρών* is to express more vividly the closeness of the conflict between Ajax and the thoughts with which he is wrestling, as it were, face to face. Compare v. 1131, *τοὺς θανόντας οὐκ ἔῃς θάπτειν παρών*, i. e. 'you are here in person—bodily present—to enforce your veto:' v. 1156, *ἄνδρ' ἐνουθέτει παρών*, 'thus chid he the man to his face.'

340 *Εὐρύσακες*.] The first syllable of a dactyl in the third place must ordinarily be either the last syllable of a word, or a monosyllable; but the case of proper names is excepted. Eurysaces was called after the same 'sevenfold shield' from which his father Ajax took the title of *σακεσφόρος*: v. 576.

341 *ποῦ ποτ' εἶ*.] When Ajax returned to the tent in frenzy, Tecmessa had hastened to place the

ΑΙΑΣ

Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν εἰσαεῖ
ληλατήσσει χρόνον; ἐγὼ δ' ἀπόλλυμαι.

ΧΟΡΟΣ

ἄνῃρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.
τάχ' ἂν τιν' αἰδῶ καπ' ἐμοὶ βλέψας λάβοι.

345

ΤΕΚΜΗΣΣΑ

ἰδοῦ, διοίγω· προσβλέπειν δ' ἔξεστί σοι
τὰ τοῦδε πράγη, καὺτὸς ὡς ἔχων κυρεῖ.

child out of his reach (v. 531), in the charge of attendants (v. 539). She is now terrified by the thought that Eurysaces may not have been removed to a safe distance.

342 *Τεῦκρον*.] The half-brother of Ajax, being the son of Telamon by Hesione, daughter of Laomedon (v. 1302). As Hesione had been the captive of Hercules, who gave her to Telamon, Teucer is tauntingly called by Agamemnon *ὁ ἐκ τῆς αἰχμαλωτίδος* (v. 1228), 'the son of the slave-woman.' The mother of Ajax was Eriboea (v. 569). Ajax wished to see Teucer, in order to commend the child Eurysaces to his care: cf. v. 562.

343 *ληλατήσσει*.] Teucer had gone on a foray among the uplands of the Mysian Olympus (v. 720); cf. v. 564, *τηλωπὸς οἰχρεῖ, δυσμενῶν θήραν ἔχων*. Thucydides (I. 11) says of the Greeks at Troy, 'Even after the arrival in the Troad they do not appear to have used the whole of their force, but to have engaged in tillage of the Chersonese and in forays (*ληστέαν*), owing to dearth of supplies.'

344 *φρονεῖν ἔοικεν*.] Since he remembers the cause of Teucer's absence; and shews, by the words *ἐγὼ δ' ἀπόλλυμαι*, a consciousness of his own situation.

ἀνοίγετε.] 'Open, there!' Cf. Ter. *Adelph.* IV. 4. 26, *aperite, aliquis*: 'open, some one' (a person outside the door summoning the in-

mates): so Aesch. *Cho.* 862, *ἀλλ' ἀνοίξατε*. But as there is no one within but Ajax (too much excited to heed the summons), Tecmessa herself opens the door from the outside.

345 *αἰδῶ*.] His wild cries for Eurysaces and Teucer led Tecmessa to fear some rash purpose,—*τί ποτε μενοινᾷ*; The Chorus hope to restrain and calm him.

καπ' ἐμοὶ βλέψας.] 'E'en at the sight of me:' lit., 'e'en at me, on seeing me.' No example occurs of *βλέπειν ἐπὶ τινι* instead of *πρὸς τινα* or *εἰς τινα*.

347 *τὰ τοῦδε πράγη*.] 'The deeds of this man (the slaughtered cattle), and his own plight.'

The interior of the tent is displayed by the eccyclema. AJAX is discovered amid the slaughtered cattle [Schol. *ἐνταῦθα ἐκκύκλημά τι γίγνεται*. The *eccyclema* was a semicircular stage, equal in diameter to the doorway in the back-scene through which it was swung forward, and to which it was attached at one side by hinges. The *ἐξώστρα* was probably a similar contrivance for disclosing an upper chamber (*ὑπερῶον*). From v. 351 it appears certain that some stage-contrivance was employed to represent the havoc of which the tent had been the scene. Some attempt at indicating it would be essential to the effect of the tableau, and to the force of the opening lines.] Vv. 348—429. *Aj.* Alas, trusty

στροφή α.

ΑΙΑΣ

ἰὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων, 348
μόνοι ἔτ' ἐμμένοντες ὀρθῶ νόμῳ, 350
ἴδεσθ' ἐμ' οἶον ἄρτι κύμα φοινίας ὑπὸ ζάλης
ἄμφιδρόμον κυκλείται.

ΧΟΡΟΣ

οἶμ' ὡς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.
δηλοῖ δὲ τοῦργον ὡς ἀφροντίστως ἔχει. 355

followers, in you alone I have a refuge from my miseries: come all and slay me.—*Chor.* Hush, seek not to cure ill by ill.—*Aj.* See ye how the brave has been dishonoured—driven to rage against peaceful cattle?—*Tec.* Ajax, my lord, speak not thus!—*Aj.* Wretch that I am, who let villains escape, but fell on horned kine and goodly flocks! Ah, son of Laertes, I warrant thou dost triumph.—*Chor.* As the god wills, each or triumphs or mourns.—*Aj.* O Zeus, grant me to be avenged, and die! O thou darkness, my sole light, take me to dwell with thee: the daughter of Zeus, the strong goddess, torments me to the death. Paths by the waves and all old haunts around Troy, no more shall ye know Ajax,—once (for I will vaunt) first of the Greeks,—now prostrate in dishonour.

348—429. This passage falls into 3 pairs of strophe and antistrophe. In each, the lyrics belong to Ajax (*μέλη ἀπὸ σκηνῆς*, 'from the stage,' *i. e.* given by an actor,—as opposed to *χορικά μέλη* from the orchestra); Tecmessa, or the Chorus, replying in trimeters. The regular Commos, on the other hand, was a dialogue wholly lyrical: see v. 221, *note*.

348—355. Lyric metres of the first strophe:—

Vv. 348, 9. ἰὼ (*extra metrum*).
φίλοι ναυβάται | μόνοι ἐμῶν φί-

λων|: dochmiac dimeter. (The ποῦς δόχμιος was properly an antispast with a long syllable added, ———: but admitted several varieties.)

V. 350. μόνοι ἔτ' ἐμμένοντες | ὀρθῶ νόμῳ|: the same.

V. 351. ἴδεσθ' ἐμ' οἶον, κ.τ.λ. iambic tetrameter.

V. 352. ἄμφιδρόμον | κυκλείται | : choriambus: bacchiuss.

350 ὀρθῶ νόμῳ.] 'The law of honesty,'—the upright rule of loyalty to friends.

ἴδεσθ' ἐμ' οἶον, κ.τ.λ.] *i. e.* ἴδεσθ' ἐμ', οἶον κύμα κυκλείται (με). Aesch. *P. V.* 92, ἴδεσθ' ἐμ', οἶα...πᾶσχω.

φοινίας ὑπὸ ζάλης.] 'Under stress of the deadly storm.'—ζάλη, the tempestuous madness which has burst upon him like a storm;—κύμα, —the blood shed under its influence, which has flowed around him and hemmed him in, leaving no escape but by death.—For ζάλη, cf. Pind. *O. XII.* 15, οἱ δ' ἀνιαιαῖς ἀντικύρσαντες ζάλαις | ἐσλὸν βαθὺ πῆματος πεδάμειψαν.—φοινίας, 'deadly,' as in *O. T.* 23, πόλις σαλεύει κᾶνακουφίσαι κᾶρα | βυθῶν ἔτ' οὐχ οἶα τε φοινίουσάλου, 'the deadly surge,' *i. e.* the overwhelming pestilence.

354 ἔοικας.] σὺ, Τέκμησσα.

355 δηλοῖ δὲ, κ.τ.λ.] 'The fact proves that a wild hand was here:' lit., 'that it' (τὸ ἔργον) 'is a case of madness,' (ἀφροντίστως ἔχει,) was

ΑΙΑΣ

ἰὼ γένος ναῦτας ἄρωγόν τέχνας,
ὃς ἄλιον ἔβας ἐλίσσων πλάταν,
σέ τοι σέ τοι μόνον δέδορκα πημονῶν ἔτ' ἄρκος ὄντ' 360
ἀλλά με συνδάϊζον.

ΧΟΡΟΣ

εὐφημα φώνει μὴ κακὸν κακῷ διδοῦς
ἄρκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

done in madness.—There are two objections to making Ajax the subject to ἔχει: (1) ἀφρόντιστος is the epithet of the deed rather than of the doer: (2) Ajax is now sane; ἀνὴρ φρονεῖν ἔοικεν, v. 344.

τοῦργον.] *Res ipsa*,—as opposed to Tecmessa's μαρτυρία. Cf. Eur. *Phoen.* 501, νῦν δ' οὐθ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς | πλὴν ὀνομάσαι (Pors. ὀνόμασιν). τὸ δ' ἔργον οὐκ ἔστιν τόδε.

356 γένος...ἄρωγόν.] 'Ye mates staunch in seacraft.' Cf. v. 201, ναὺς ἄρωγοι τῆς Αἴαντος: (*rei nauticae administrati*.) Aesch. *Pers.* 380, πᾶς ἀνὴρ κώπης ἀναξ | ἐς ναῦν ἐχώρει πᾶς θ' ὅπλων ἐπιστάτης.

357 γένος...ὄς.] Cf. v. 235, ποίμναν...ὦν, and *note*.

ὄς ἄλιον ἔβας.] The metre (v. 350 μόνοι ἔτ' ἐμμένοντες |) requires either ὄς ἄλιον | ἔβας; or ἄλιον ὄς ἔπ|εβας,—the reading adopted by Hermann, Lobeck, Schneidewin, Wunder, etc.—ἐπέβας would mean *conscendisti navem*.

πλάταν.] *Palmulam remi*,—the oar-blade,—hence especially ἐναλία, ἄλια: *O. C.* 716: Eur. *Hee.* 39, &c.

360 ἔτ' ἄρκος ὄντ'.] The word ἄρκος (τό) is used by Alcaeus, *frag.* 15. 4 (Bergk.) κνάμιδες, ἄρκος ἰσχύρω βέλους.—Two other readings deserve remark: (1) πημονῶν ἐπαρκέσονται, Wunder, Schneidewin. (2) ποιμένων ἐπαρκέσονται. Schol., μόνον τῶν ἐμὲ ποιμαίνοντων ἐπαρκέσονται. But Lobeck renders—'the destined helper of thy shepherd'—ποιμένων meaning

Αἴαντος, and ἐπαρκέσονται standing for βοηθὸν ἐσόμενον, on the analogy of οἱ προσήκοντες τινος, ἡ τεκοῦσά τινος, etc. As Hermann, however, observes, the omission of the article makes an important difference; and Lobeck allows that he can produce no instance exactly analogous.

361 ἀλλά.] 'Come.' Pind. *O. VI.* 38, ὦ Φίντις, ἀλλὰ ζεῦξον ἥδη μοι σθένος ἡμίνων.

362 κακὸν κακῷ...ἄρκος.] Seek not death as a remedy for misfortune—thereby bequeathing aggravated misfortune to your survivors. Cf. Her. *III.* 53, μὴ τῷ κακῷ τὸ κακὸν ἰῶ, ('do not avenge your mother's death by renouncing a throne').

363 τὸ πῆμα τῆς ἄτης.] 'The bitterness of the doom.' *Od.* *III.* 152, ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο: Soph. *Phil.* 765, τὸ πῆμα τοῦτο τῆς νόσου.

364—374. Lyric metres of the second strophe:—

V. 364. ὄρας τὸν θράσυν | τὸν εὐκάρδιον | : dochmiac dimeter: see note at v. 348 on metre of vv. 348—9.

V. 365. τὸν ἐν δαῖοις | ἀτρεστὸν μάχαις | : the same.

V. 366. ἐν ἀφ' ὁβοῖς με θῆρσ' | ἰδεῖν ὄν χερᾶς | : the same.

V. 372. ὦ | δῦσμορὸς | ὃς χερὶ μὲν || μέθῃκ' | αὐ τοῦς | ἀλᾶστ' | ὄρας | : dactylic dimeter hypercatal., with anacrusis (*note* at v. 172 on metre of v. 175): iambic dimeter.

V. 374, 5. ἐν δ' ἐλίκῃσσ' || ἰβοῦσ' | καὶ | κλυτοῖς | πέσων || αἰπὸ λῖοις | : cho-

στροφή β'.

ΑΙΑΣ

ὄρῳ τὸν θρασύν, τὸν εὐκάρδιον,
τὸν ἐν δαίτοις ἄτρεστον μάχαις,
ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας;
ῶμοι γέλωτος, οἶον ὑβρίσθην ἄρα.

365

ΤΕΚΜΗΣΣΑ

μῆ, δέσποτ' Αἴας, λίσσομαί σ', αὐδα τάδε.

ΑΙΑΣ

οὐκ ἐκτός; οὐκ ἄψορρον ἐκνεμεῖ πόδα;
αἰαῖ αἰαῖ.

370

ΤΕΚΜΗΣΣΑ

ὦ πρὸς θεῶν ὕπεικε καὶ φρόνησον εὔ.

ΑΙΑΣ

ὦ δύσμορος, ὅς' χερὶ μὲν μεθῆκα τοὺς ἀλάστορας,

riambus: iambic dimeter: cho-
riambus.

V. 376. ἔρεμν|ὸν αἶμ|εδεῦσ|α|: iam-
bic dimeter catal.

364 θρασύν....εὐκάρδιον....ἄτρε-
στον.] 'Bold' in going to meet dan-
ger; 'stout-hearted' when it looms
near; 'intrepid' in its presence.

366 ἐν.] Cf. v. 43, ἐν ὑμῖν, note:
vv. 1092, 1315.

ἀφόβοις θηρσὶ.] 'Unsuspecting'
(‘peaceful’) ‘cattle.’—Others un-
derstand ἀφοβοὶ θῆρες to mean,
‘wild beasts which are not formida-
ble,’—a sort of oxymoron,—‘wild
beasts that are not wild or fierce’—
cicures bestiae. A lion might of course
be called θῆρ as opposed to a sheep.
But any animal might be called θῆρ
as opposed to a human being. See
Aesch. *Eum.* 69, αἷς οὐ μίγνυται |
θεῶν τις, οὐκ ἀνθρώπος, οὐδὲ θῆρ ποτε:
Soph. *frag.* 678, ἐν θηροῖν, ἐν βρο-
τοῖσιν, ἐν θεοῖς ἄνω. The contrast
in question here is not between wild
beasts and tame, but between brutes
and men. Cf. v. 64, ὡς ἀνδρας, οὐχ
ὡς εὐκερων ἄγρων ἔχων: and v. 300.

367 ἔβρισθην.] ‘How then have
I been disgraced!’ Cf. v. 217, note.

369 οὐκ ἐκτός; οὐκ κ.τ.λ.] In the
corresponding verse of the anti-
strophe (384), the MSS. have ἰδοίμ-
ιν, καίπερ, κ.τ.λ. corrected by Din-
dorf to ἰδοίμιν μὴν νιν, καίπερ, κ.τ.λ.
Schneidewin, reading ἰδοίμιν there,
has οὐκ ἐκτός ἄψορρον ἐκνεμεῖ πόδα
here.

ἄψορρον.] Adverb. Cf. *Trach.*
902, ὅπως ἄψορρον ἀντὶ πατρὶ.

ἐκνεμεῖ πόδα.] Lit., ‘guide your
foot out of the way:’ ἐκνέμεσθαι
would naturally mean, ‘to pasture
upon (land) to the full,’—*deparci*:
but is used here in that sense of
‘guiding’ (away), which is proper to
the active νέμειν. Cf. Pind. *N.* vi. 15,
ἐν ἔχρεσιν...ἐὸν πόδα νέμων. For the
poetical middle form, cf. *O. C.* 244,
προσορᾶσθαι: *El.* 1059, ἐσορᾶσθαι:
ib. 892, κατιδέσθαι: Aesch. *P. V.*
43, θρηνείσθαι: *Pers.* 62, στένεσθαι:
Eum. 357, αὐδάσθαι: *ib.* 339, σπεί-
δεσθαι: etc.

372 ὦ.] ὦ—like our *Oh!*—is an
exclamation expressing surprise or
joy or pain: ὦ, a mere sign of the
vocative, less emphatic than *Oh!*;
also in the phrase ὦ πρὸς θεῶν, in
questions or with the imperative.

379]

ἐν δ' ἐλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολλοῖς
ἐρεμνὸν αἶμ' ἔδενσα.

ΧΟΡΟΣ

τί δῆτ' ἂν ἀλγολῆς ἐπ' ἐξειργασμένοις;
οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν.

ΑΙΑΣ

ὦ πάνθ' ὁρῶν, ἀπάντων τ' αἰ

δύσμορος, ὅς...] *Miser*, qui omi-
serim. ὅς sometimes = ὅστις, just as
qui with *indic.* sometimes occurs
where we should have expected *qui*
with *conjunctive*: Xen. *Mem.* III. 5,
15 (when will Athenians, like Spar-
tans,) ἢ πρεσβυτέρους αἰδέσονται—οἱ
ἀπὸ τῶν πατέρων ἄρχονται καταφρο-
νεῖν τῶν γεραιτέρων—ἢ σωμασκήσου-
σιν οὕτως, οἱ οὐ μόνον εὐέχλας αὐτοὶ
ἀμελοῦσιν, ἀλλὰ, κ.τ.λ.: Cic. *Phil.*
IV. 5, *Virtus est una altissimis de-*
fixa radicibus, quae nunquam ulla
vi labefactari potest, nunquam de-
moveri loco.

χερὶ μὲν.] The μὲν at first sight
appears misplaced. We should have
expected—τοὺς μὲν ἀλάστορας χερὶ
μεθῆκα, τοῖς δὲ βουσὶν ἐπέπεσον. But
the first thought in the speaker's
mind perhaps was—τοὺς ἀλάστορας
χερὶ μὲν μεθῆκα, ποιμῶν δὲ δια-
φθορᾷ ἐξημίωσα: ‘let off the Greeks
in respect of *personal* chastisement,
and merely damaged them in *prop-*
erty.’ He first intended to con-
trast two modes of punishing the
Greeks, but is led on to contrast
vengeance on men with violence
against cattle.

375 κλυτοῖς.] ‘Goodly:’ *Od.* IX.
308, κλυτὰ μῆλα. The epithet is
not ironical. Like *εὐκερως* in v. 64,
it serves two purposes—to empha-
size the insensate character of an
outrage upon valuable property—
and to suggest sympathy for the fate
of fine animals.

376 ἔδενσα.] Cf. Pind. *N.* x.
141, τέγγων δάκρυα: Eur. *I. T.* 160,
μέλλω κρατῆρα....ὑδραίνειν....πηγάς
τε: Lycophron v. 1185, ῥαίνει χόας:
Liv. v. 16, *aquam Albanam...emis-*

sam per agros rigabis.

377 ἐπ' ἐξειργασμένοις.] (Why
grieve) ‘when the deed is past re-
call?’ Aesch. *Ag.* 1350, ἔστηκα δ'
ἐνθ' ἐπαῖς ἐπ' ἐξειργασμένοις. ἐπὶ
here does not mean ‘*after* all is done,’
‘but *with* all done,’—denoting a
present condition of the action ἀλ-
γολῆς ἂν. See Mr Paley's note to
Aesch. *Pers.* 527, where he quotes
Soph. *Ant.* 556, ἀλλ' οὐκ ἐπ' ἀρρή-
τοις γε τοῖς ἐμοῖς λόγοις, (you shall
not do so) ‘*with* my words unsaid:’
Eur. *Ion* 228, ἐπὶ δ' ἀσφάκτοις | μή-
λοισι....μὴ πάρτε—‘enter not *with*
the victims unslain.’

378 οὐ γὰρ γένοιτ' ἂν...ἔχειν.]
A mixed construction compounded
of (1) οὐκ ἂν γένοιτο, ὅπως ταῦτα οὐχ
ᾧδε ἔξει: like *O. T.* 1058, οὐκ ἂν
γένοιτο τοῦθ' ὅπως...οὐ φανῶ τοῦμὸν
γένος: (2) οὐκ ἂν γένοιτο, ταῦτα οὐχ-
ᾧδε (ἄλλως) ἔχειν.—Cf. *O. C.* 385,
ἤδη γὰρ ἔσχες ἐλπίδ' ὥς ἐμοῦ θεοῦς |
ᾧραν τιν' ἔξειν;

379 πάνθ' ὁρῶν.] ‘All-observing,’
—ever on the alert ‘to snatch an
occasion against his foes’ (v. 2).—
Morstadt (followed by Schneidewin)
πάντα ὁρῶν, i. e. πανούργος.

ἀπάντων τε.] ἀπάντων τε...κακο-
πνέστατον τε.—Elmsley contended
that Greek idiom requires either *πάν*
θ' ὁρῶν...ἀπάντων τε: or *πάνθ' ὁρῶν*
...ἀπάντων δέ. But *πάν ὁρῶν* would
naturally mean ‘looking at *anything*’
—not ‘all-seeing.’ And though *δέ*
was often used with a word repeated,
(κινεῖ κραδίην, κινεῖ δὲ χολήν, Eur.
Med. 99,) it would be difficult to
shew that it was indispensable in
such cases.

κακῶν ὄργανον, τέκνον Λαρτίου,
κακοπινέστατόν τ' ἄλῃμα στρατοῦ,
ἧ που πολλὸν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

ΧΟΡΟΣ

ξὺν τῷ θεῷ πᾶς καὶ γελαῖ κώδύρεται.

ΑΙΑΣ

ἴδοιμι μὴν νιν, καίπερ ὦδ' ἀτῶμενος.

ἰώ μοι μοι.

ΧΟΡΟΣ

μηδὲν μέγ' εἶπης. οὐχ ὀρᾷς ἔν' εἰ κακοῦ;

ΑΙΑΣ

ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώτατον,

380 Λαρτίου.] V. 1, note.
381 ἄλῃμα.] 'Knave.' Cf. v. 103, κίναδος. *Ant.* 320, οἶμ' ὡς ἄλῃμα (alii λάλῃμα) δῆλον ἐκπεφυκὸς εἶ. As ἄλῃμα from ἀλέω 'to grind' corn, so παιπάλῃμα from παιπάλῃ (πάλλω), 'fine meal'—the notion of *finesse* underlying both words. Aeschin. *de Fals. Legat.* p. 33. 24, ὅ, τι μὲν οὖν ἦν ποθ' ὁ κέρκωψ ἢ τὸ καλούμενον παιπάλῃμα ἢ τὸ παλίμβολον ἢ τὰ τοιαῦτα ῥήματα, οὐκ ᾔδειν πρότερον: "I never knew before what 'knave,' or 'shuffler,' or 'weathercock,' or any such terms meant."

382 ἧ που.] "I warrant." *Trach.* 846, ἧ που ὀλοά στένει: *Phil.* 1130, ἧ που ἐλειὼν ὀρᾷς.

πολλὸν γέλωτα... ἄγεις.] 'Laugh-est loud and long'—ἄγεις implying *sustained* triumph. Cf. Eur. *Or.* 182 (Electra to the Chorus) κτύπον ἡγάγετ'· οὐχὶ σίγα...; &c.—Lit., 'you have kept up a noise' (she had once before enjoined silence, v. 170).

γέλωθ'.] Suidas and one MS. γέλων. But the 'Attic' form was used by the Tragedians only when metre compelled: cf. v. 303.

383 ξὺν τῷ θεῷ.] ξὺν τοι θεῷ has been conjectured, since the usual phrase is ξὺν θεῷ, ξὺν θεοῖς. On the other hand, ὁ θεός is sometimes used where no particular god is meant,

but merely 'the god, whatever his name, who is always influencing a man's destiny at any given moment'; e. g. Eur. *Helen.* 711, ὦ θύγατερ, ὁ θεὸς ὡς ἔφυ τι ποίκιλον | καὶ δυστέκμαρτον.

384 ἴδοιμι μὴν νιν.] The MSS. give simply ἴδοιμι νιν: and in the strophe (v. 369) some editors omit the second οὐκ: see v. 369, note.—Hermann, ἴδοιμι νιν νῦν: Triclinius, δὴ νῦν: Dindorf (1832) ἴδοιμι, ἴδοιμι. Either μὴν ('yet') or μὲν suits the context better than νῦν or δὴ.

καίπερ ὦδ' ἀτῶμενος.] Shattered as I am—(and I do not dispute that this is the will of the gods)—let me but have a chance of revenge.

386 μηδὲν μέγ' εἶπης. *Od.* XXII. 287, μὴ ποτε πάμπαν | εἰκων ἀφραδὴς μέγα εἰπεῖν, ἀλλὰ θεοῖσι | μῦθον ἐπιτρέψαι: Theocr. x. 20, μηδὲν μέγα μυθεῖν: Plato *Phaedo* p. 95 B, μὴ μέγα λέγε, (referring to the words σύ μοι δοκεῖς ἐξευρήσειν) μὴ τις ἡμῖν βασκανία περιτρέψῃ τὸν λόγον: 'say nothing presumptuous, lest some malign influence render our discussion futile.' Soph. *El.* 830, μηδὲν μέγ' αὔσης: Virg. *Aen.* x. 547, *Dixerat ille aliquid magnum.*

ἔν' εἰ κακοῦ.] Cf. v. 102, ποῦ τύχης, note.

387 προγόνων προπάτωρ.] Telamon, father of Ajax, was the son of

ἐχθρὸν ἄλῃμα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς, 390
τέλος θάνοιμι καὶ τός.

ΤΕΚΜΗΣΣΑ

ὅταν κατεύχῃ ταῦθ', ὁμοῦ κάμοι θανεῖν
εὐχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος;

στροφή γ'.

ΑΙΑΣ

ἰὼ σκότος, ἔμδον φάος,
ἔρεβος ὦ φαεννότατον, ὡς ἔμοι,

Aeacus and Endeïs. Aeacus was the son of Zeus and Aegina. Cf. Alcaeus *frag.* 48 (Bergk *Poet. Lyr.* p. 718), Κρονίδα βασιλῆος γένος Αἰαν.—Cf. *Ant.* 937, ὦ γῆς Θήβης ἄστυ πατρῶν | καὶ θεοὶ προγενεῖς (Ares and Aphrodite, the parents of Harmonia, wife of Cadmus).

πῶς ἄν.] *utinam.* Cf. *O. C.* 1099, ὦ πάτερ, πάτερ, | τίς ἂν θεῶν σοι τόνδ' ἄριστον ἀνδρ' ἰδεῖν | δοίῃ; *Phil.* 794, πῶς ἂν ἀντ' ἐμοῦ | τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;

390 δισσάρχας.] Cf. v. 251, δι-κρατεῖς. These epithets ought in strictness to mean 'diversely ruling,' but δισσάρχει βασιλεῖς is used merely in the sense of δισσοὶ βασιλεῖς.—Cf. *O. C.* 1055, διστόλους ἀδελφάς, not—'sisters diversely journeying,' but 'two sisters journeying (together):' Eur. *Phoen.* 683, διώνυμοι θεαί, Περσέφασσα καὶ φίλη Δαμάτρη θεά, where the meaning is not—'two goddesses with contrasting names,' but simply, 'two goddesses, each of whom is invoked.' Similarly in *O. C.* 718, ἐκατόμποδες Νηρηίδες, not 'the centipede Nereids,' but 'the feet of a hundred Nereids.'

391 ὀλέσσας... θάνοιμι.] Aesch. *Cho.* 430, ἐπειτ' ἐγὼ νοσφίσας ὀλοίμαν. 394—411. Lyric metres of the third strophe:—

V. 394. ἰὼ (*extra metrum*).
σκότος ἔμδον φάος | : dochmiac monometer: see note at v. 348 on

metre of vv. 348, 9.

V. 395. ἔρεβος ὦ φαεννότατον ὡς ἔμοι | : dochmiac dimeter.

V. 396. ἔλεσθ' | ἔλεσθ' | ἔμοι κῆτορα | : iambic monometer: dochmius.

Vv. 397, 8. ἔλεσθ' | ἔμοι τ' | ἔγῃρ | : iambic tripodia: choriambic dimeter.

Vv. 399, 400. ἔτ' ἀξίος | βλέπειν | τῶν εἰς | ὀνᾶσ' | ἔν' ἀνθρ' | ὥπων | : iambic trimeter, followed by a trochee: 'qui in fine trimetri additus est pes, numero videtur trochaicus semantius esse,' (Herm. *Oed. Tyr.* 1328)—i. e. *σημαντός*, 'marked,' 'emphatic.'

Vv. 401, 2. ἀλλὰ | μὰ Δι' | ος | : trochaic monometer hypercat.

ἀλκί' | μὰ θε' | ος | : the same.

ὀλεθρὶ | αἰκίζεῖ | : tribrach and molossus, forming a dochmiac metre. (In the antistr. v. 420, a dactyl, εὐφρόνης, replaces the tribrach).

V. 403. ποῖ τίς | οὖν φύγῃ | : trochaic monometer hypercat.

V. 404. The same.

V. 405. εἰ τὰ | μὲν φθῖν' | εἰ φῖλ' | οἱ τίς | ος | δ | : trochaic monometer: trochaic penthemimer.

V. 406. ὁμοῦ | πέλει | , κ.τ.λ. Iambic trimeter.

Vv. 407, 8. πᾶς δὲ | στρατὸς | δῖπ' αλ-τ' | ος ἂν | με | : iambic dimeter hypercat.

V. 409 χειρὶ φθν' | εὐοῖ : dactyl and spondee. (Ἀδώνιον μέτρον).

395 ἔρεβος.] 'Nether darkness.'

ἐλεσθ' ἐλεσθέ μ' οἰκήτορα,
ἐλεσθέ μ'. οὐτέ γάρ θεῶν γένος οὐθ' ἀμερίων
ἐτ' ἄξιός βλέπειν τιν' εἰς ὀνασίν ἀνθρώπων.
ἀλλὰ μ' ἄ Διός
ἀλκίμα θεός
ὀλέθρι' αἰκίζει·
ποῖ τις οὖν φύγη;
ποῖ μολῶν μενῶ;
εἰ τὰ μὲν φθίνει, φίλοι, τίσις δ'

400

405

In the *Iliad* and *Odyssey* Ἐρεβος is a general term for the nether gloom, —but distinguishable from δόμος Ἀΐδος, the actual abode of the dead: (*Il.* VIII. 367, εὐτέ μιν εἰς Ἀΐδαο πυλάρταο προῦπεμψεν | ἄξοντ' ἐξ Ἐρέβους κύνα):—while Τάρταρος is a lower abyss, τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης, *Il.* VIII. 16.—Later poets used the word in a general sense, e. g. ἔρεβος ὕφαλον, the darkness of the deep, *Ant.* 589.

ὥς ἐμοί.] *quo in loco res meae sunt.*—*O. C.* 20, μακρὰν γὰρ, ὥς γέροντι, προῦστ' ἄλγος δὸν: *Cic. Brut.* 10. 41, *Themistocles insecutus est,*—*ut apud nos, perantiquus.*

396 οἰκήτορα. Cf. v. 517.

399 οὐτέ γάρ... ἀνθρώπων.] Οὐκέτι γὰρ ἄξιός (εἰμι) βλέπειν οὐτε (εἰς) θεῶν γένος οὐτε εἰς ὀνασίν τινα ἀμερίων ἀνθρώπων. For the place of the preposition, which governs γένος as well as ὀνασίν, cf. *Ant.* 1176, πότρε πατρῷας ἢ πρὸς οἰκίας χερὸς; *Eur. Her.* 755, μέλλω τὰς πατριώτιδος γὰς, | μέλλω περὶ τῶν δόμων | ...κίνδυνον τεμεῖν.—Hermann places a comma at βλέπειν, taking it as governing γένος, and making τιν' εἰς ὀνασίν ἀνθρώπων a separate clause. But ἀμερίων surely agrees with ἀνθρώπων: cf. *Ant.* 790, ἀμερίων ἐπ' ἀνθρώπων.—For the form of the sentence, Schneidewin compares *Liv.* XXII. 14, *saepius nos quam deorum invocantium opem.*

401 ἀλλὰ μ' ἄ Διός.] Recalling the encouragement which Athene had given him in his onslaught, and for which he had expressed so much

gratitude (vv. 92, 117), he now sees that this visitation is from her: cf. v. 451.

ἄ Διός.] Cf. v. 172, *note.*

403 φύγη.] Conjunct. deliberative,—usu. aorist, as here: *Eur. Her.* 1057, πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω; sometimes present, as *Il.* I. 150, πῶς τίς τοι πρόφρων ἔπεισιν πείθηται Ἀχαιῶν; aorist and present combined, *Eur. Ion* 758, εἰπῶμεν ἢ σιγῶμεν;

404 μολών.] *O. C.* 1747, αἶαι, ποῖ μολῶμεν, ὦ Ζεῦ; *El.* 812, νῦν δὲ ποῖ με χρὴ μολεῖν; *Virg. Georg.* IV. 504, *Quid faceret? quo se raptā bis coniuge ferret?*

405 εἰ τὰ μὲν... φονεύοι.] 'For the old things (τὰ μὲν—my former name and fame) fade, my friends,—and therewith comes retribution (i. e. I have not only lost my old prestige, but at the same time incurred the vengeance of the Greeks); and I am the dupe of shadowy conquests (his visionary triumphs over his enemies),—and all the host is ready to slay me with both arms.' Dindorf's text, thus rendered, falls into parallel clauses:—τὰ μὲν φθίνει ('my old honours perish') answers to μῶραις ἄγραις προσκείμεθα:—τίσις πέλει ('vengeance is at hand') answers to στρατὸς ἄν με φονεύοι.—Among the other readings, three may be noticed:—(1) Brunck, Lobeck, Schneidewin, Wunder, instead of τίσις δ' ὁμοῦ πέλει, read τοῖσδ' ὁμοῦ πέλας, i. e. '(my honours perish) along with these creatures near me' (the

ὁμοῦ πέλει, μῶραις δ' ἄγραις προσκείμεθα,
πᾶς δὲ στρατὸς δίπαλτος ἄν με
χειρὶ φονεύοι.

ΤΕΚΜΗΣΣΑ

ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον
φωνεῖν, ἂ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

410

ΑΙΑΣ

ὦ πόροι ἀλίρροθοι
πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον,
πολὺν πολὺν με δαρὸν τε δὴ

slain cattle). But τοῖσδ' leaves a syllable wanting, since εἰ τὰ μὲν φθῶν | εἰ φίλοι τίσις δ' | corresponds to v. 423, ἐξέρῳ μέγ | οἶον οὐτῶν |. Hermann's τοῖσδ' is on this ground preferable to τοῖσδ'.—(2) Ahrens, τοῖς δόμου πέλας,—i. e. τοῖς ἐγγύτατα γένους, τοῖς συγγένους: '(old honours are perishing) for the members of my house.'—(3) Thiersch: τοῖς δ' ὁμοῦ γέλως (for πέλας) μῶραις γ' ἄγραις προσκείμεθα,—'while to them (my enemies) I am a mark for scorn through my folly,' &c.

406 προσκείμεθα.] *Her.* III. 34, τῇ δὲ φιλοινίῃ σέ φασι πλεόνως προσκείσθαι. The word was sometimes used, like ἐγκέμαι, of an engrossing trouble: e. g. *El.* 1040, ὃ σὺ πρόσκεισαι κακῶ. Cf. *Eur. Helen.* 269, ξυμφοραῖς ἐγκείμεθα, *incumbimus* (i. e. *versamur in*) *malis*.

408 δίπαλτος.] 'With the force of both arms'—with all their might and main. Cf. *Eur. I. T.* 323, ὥς δ' εἶδομεν δίπαλτα πολεμίων ξίφη, i. e. *two-handed* swords. Others render—'hurling each two spears,' and understand a direct allusion to the Homeric custom of carrying a second spear (ἔχων δύο δοῦρε, *Od.* I. 256). But the words χειρὶ φονεύοι rather suggest the notion of death dealt at close quarters; and δίπαλτος expresses that the strength of both arms is put into the blow.—Cf. *Aesch. Theb.* 985, τρίπαλτα πῆματα, 'woes hurled

on us with triple force.' For the active sense of δίπαλτος, cf. *Ag.* 115, χερὸς ἐκ δοριπάλτου.

410 ἄνδρα χρήσιμον.] 'A good man and true.' The epithet χρήσιμον, weak at first sight, is in fact most appropriate to the context. 'How piteous to hear a man who never yet flinched at his post invoking death to release him—a good soldier apprehending death from the comrades with whom he has served!' Cf. v. 963 (*Tecmessa* anticipating how the Greeks will miss Ajax), ἴσως τοι... θανόντ' ἄν οἰμώξειαν ἐν χρεῖα δορός.—χρήσιμος, χρηστός, beyond their immediate sense of 'serviceable,' involved the notion of genuine worth and nobleness: cf. *Eur. Phoen.* 1741, τὸ χρήσιμον φρενῶν... εὐκλεᾶ με θήσει. On the other hand ἀχρήσιος ἀνὴρ (*Hes. Opp.* 295) is opposed to ἐσθλός.

411 φωνεῖν.] *Xen. Cyr.* II. 2. 3, τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! *Soph. Phil.* 234, φεῦ, τὸ καὶ λαβεῖν | πρόσφθεγμα τοιοῦδ' ἀνδρός...!—*Madv. Syn.* § 168 a 3.

412 πόροι ἀλίρροθοι.] 'Paths by the wild waves'—not over them, as in *Aesch. Pers.* 369, ἐκπλους φυλάσσειν καὶ πόρους ἀλιρρόθους.

414 δαρὸν τε δὴ.] 'And very weary.' *Plaut. Mil.* II. 6. 28 (*supplicium*) *longum diutinumque a mane ad vesperum.*—For δὴ, cf. *Il.* XIX. 85, πολλάκι δὴ, 'full oft:' *ib.* VII. 94, ὁψὲ δὲ δὴ, 'quite late:' *Plato*

κατείχετ' ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκέτι μ', οὐκ 415

ἔτ' ἀμπνοὰς ἔχοντα· τοῦτό τις φρονῶν ἴστω.

ὦ Σκαμάνδριοι

γείτονες ῥοαί,

εὐφρονες Ἀργείοις,

420

οὐκέτ' ἀνδρα μὴ

τόνδ' ἴδῃτ', ἔπος

ἐξερέω μέγ', οἶον οὔτινα

Τροία στρατοῦ δέρχθη χθονὸς μολόντ' ἀπὸ 425

Ἑλλανίδος· τανῦν δ' ἄτιμος

ὦδε πρόκειμαι.

ΧΟΡΟΣ

οὔτοι σ' ἀπείργειν οὐδ' ὅπως ἐὼ λέγειν

Rep. p. 338 B, αὐτίκα δὴ μάλα, 'on the very spot.'

415 οὐκέτι με.] *Sc.* καθέξετε.

417 φρονῶν.] *Hor. Sat.* I. 5. 44, *Nil ego contulerim iucundo sanus amico.*

420 εὐφρονες Ἀργείοις.] 'Kindly to the Greeks'—as having so long refreshed their thirsty toils, and kept the plains green and cool around them. Cf. v. 862 (where Ajax is saying farewell to the landscape around him),—*κρήνην τε ποταμὸν θ' οἶδε...χαίρει*, ὦ τροφῆς ἐμοί, 'farewell, nourishers of my life.'—Two other meanings have been put on the phrase:—(1) 'Kindly to the Greeks my enemies, and therefore hostile to me,'—the fatal onslaught on the herds having been made on the plain of the Scamander. But this circumstance would have been a slender reason for quarrelling with the river itself, or assuming it to be the confederate of the Atreidae. —(2) 'No more, the allies of the Greeks, will ye see me'—*i.e.* 'you will no more see me victorious beside your favouring stream'—victorious by your favour. For this sense the comma at Ἀργείοις should be removed; but the explanation appears farfetched.

424 ἔπος ἐξερέω μέγα.] The boast

recalls that of Achilles, *Il.* XVIII. 104, ἀλλ' ἤμαι παρὰ νηυσὶν, ἐτώσιον ἄχθος ἀρούρης, | τοῖος ἐὼν ὅλος οὗτις Ἀχαιῶν χαλκοχιτώνων | ἐν πολέμῳ. But the apologetic phrase—*ἔπος ἐξερέω μέγα*—which modifies the boast of Ajax, shews that the chastening discipline of Athene has already begun to tell.

427 πρόκειμαι.] Lie prostrate. Cf. vv. 323—5: 1059, *θανόντες ἂν προῦκείμεθ' αἰσχίστῳ μέρῳ*.

428 οὔτοι...οὐδέ.] Dindorf and Elmsley, οὐδέ. Hermann, Lobeck, and most other editors οὐ τε, with the MSS. Elmsley (*Edin. Review* vol. 18 p. 492) maintained that οὐδέ, not οὐτε, always follows οὔτοι. Now, οὐκ...οὐδέ,—*not...no, nor*—are properly used where the second clause is emphasized as stronger than the first,—*e.g.* *Eur. H. F.* 316, *οὔτοι τὸ δειλὸν, οὐδὲ τοῦ βίου πόθος*,—'not cowardice, no, nor desire of life.' *Her.* 64, *οὔτοι βίᾳ γέ μ' οὐδὲ τοῦσδ' ἄξεις λαβών*—'you shall not take me,—nor these *either*.' But where two clauses are strictly on a par as regards emphasis, then οὐτε...οὐτε is used: and for this, in poetry, οὐ (or οὔτοι)...οὐτε is sometimes found: *e.g.* *Od.* IV. 566, *οὐ νικητὸς οὐτ' ἀρ' χειμῶν πολὺς οὐτε ποτ' ὄμβρος*.

ἔχω κακοῖς τοιοῖσδε συμπεπτωκότα.

ΑΙΑΣ

αἰαῖ· τίς ἂν ποτ' ᾤεθ' ὦδ' ἐπώνυμον 430

τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;

νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ

καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·

ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς

430—524. *Aj.* Who could have foreseen that my name, formed from the accents of woe, was to be matched with a fate so woful? Well may I repeat twice and three times these mournful syllables; I, whose father from this land of Troy brought away the first meed of valour; but I his son, having wrought on the same field deeds not less, thus perish dishonoured by the Greeks. Had Achilles lived, his own lips would have adjudged the arms to none but me: but the Atreidae have juggled them into the hands of a villain. And bitterly should they have rued it, if sight and mind had not played me false,—if I had not been foiled and maddened by the stern-eyed, unconquered goddess. And now what am I to do? return crestfallen to my father's presence? rush alone to meet death among the Trojans? No, it rests for me to prove that at least in spirit I am a hero. One of two things the brave man seeks—a life of glory, or a glorious death.—*Teem.* O Ajax, my lord, in me also thou seest the force of destiny; but the fate that has made me thine has taught me to wish thee well; and by the Zeus of our hearth, by the union that has joined thee and me, I implore thee not to leave me desolate. The last day of thy life will be the last of my freedom and of thy child's. And have pity on thy father's dreary age,—on thy mother, who prays often for thy return. Pity the son whom thou wilt leave to unloving guardians; pity me also, friendless

but for thee. A noble nature holds to the memories of love.

431 ξυνοίσειν.] *ξυμβήσεται*—*ξυνδραμεῖν*. *Ar. Eq.* 1232, *καὶ μὴν σ' ἐλέγξει βούλομαι τεκμηρίῳ*, | *εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις*; *i.e.* 'answer to the description in the oracle.'

432 νῦν γὰρ...αἰάζειν.] 'For well may I now mourn—yea, twice and three times mourn—in the plaintive syllables that shape my name.' The Greek pun could hardly be rendered with tragic effect in English.—Cf. *Ant.* 110, *Πολυνέκους | ἀρθεῖς νικέων ἐξ ἀμφιλόγων*: *Soph. frag.* 877, *ὀρθῶς δ' Ὀδυσσεὺς εἰμ' ἐπώνυμος κακοῖς* | *πολλοὶ γὰρ ὠδύσαντο δυσμενεῖς ἐμοί*,—(*ὀδύσσομαι*,—'have been wroth at me.' Plutarch (*vit. Niciae* 1.) ridicules the notion of Timaeus (historian 280 B.C.) that the mutilation of the Hermae prefigured the influence of the Syracusan statesman Hermocrates in the fortunes of the Sicilian expedition—(*τῇ περικοπῇ τῶν Ἑρμῶν προσημαίνειν τὸ δαιμόνιον ὡς ἐπὶ Ἑρμοκράτους πλείστα πείσονται*).

433 τοιούτοις.] Cf. v. 164, *note*.

434 πατήρ.] Telamon—'whom a willing comrade, with the warriors of Tiryns, Alcmena's son brought over the sea to the tumult of bright arms at Troy, to punish the falseness of Laomedon' (*Pind. I.* v. 38—42). For his services at Troy Telamon received the hand of Hesione, daughter of Laomedon,—bestowed upon him by Hercules as 'a special

τὰ πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ
πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων·
ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,
οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμήης,
ἄτιμος Ἀργείοισιν ᾧδ' ἀπόλλυμαι.

440

καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὦν πέρι
κρίνειν ἔμελλε κράτος ἀριστείας τινι,
οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.

νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῶ φρένας
ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.

445

meed of honour' (ἐκκριτον δώρημα, v. 1302).

435 καλλιστεῖ ἀριστεύσας.] 'Having won the first prize for valour in all the host'—καλλιστεία cognate accus. Cf. Her. IX. 33, νικᾶν Ὀλυμπιάδα (νικᾶν Ὀλύμπια, Thuc. I. 126) 'to be winner in an Olympic contest' (instead of Ὀλυμπιάδα ἀνελέσθαι, Her. VI. 36): and so ἄρμα νικᾶν, Pind. I. IV. 43: Böckh Corp. Inscr. III. 193, στεφθεὶς παγράτιον (cf. Hor. Ep. I. 1. 50, coronari Olympiā). We should have expected either (1) τὰ πρῶτ' ἀριστεύσας simply, as in v. 1300, or (2) τὰ καλλιστεία ἀράμενος.

437 τόπον... Τροίας.] 'The same place of Troy,'—i. e. 'the same place, viz. Troy.' Cf. O. T. 1134, τὸν Κιθαιρῶνος τόπον.

438 ἐπελθὼν.] Cf. v. 305 ἐπάξας, note.

439 ἀρκέσας.] 'Having done with this right hand services not less:' ἀρκεῖν here = ἐπαρκεῖν (τινὶ τι), aliquid alicui praestare.

441 τοσοῦτον.] The forms τοσοῦτο, τοιοῦτο are rare in tragedy: but see Aesch. P. V. 820, τοιοῦτο μὲν σοι τοῦτο φρούριον λέγω: and in Eum. 182 τοσοῦτο is usually read.

443 ἔμελλεν... ἔμαρψεν.] The imperfect ἔμαρπτεν ought in strictness to have followed ἔμελλεν:—'If A-

chilles were alive and about to adjudge the prize, no one would get it (ἔμαρπτεν ἂν) before me.' Instead of this we have:—'If Achilles were alive and about to adjudge the prize, no one would have got it (ἔμαρψεν ἂν) before me:' for Achilles being dead, the whole hypothesis belongs to the past. 'If he were alive and about to adjudge' is, in fact, merely a poetical way of saying, 'If in his lifetime he had been called upon to adjudge.'

442 τῶν ὅπλων τῶν ὦν.] De suis ipsius armis,—concerning the right succession to which he might be fairly considered the best authority.—ὦν. The possessive ὅς (Epic ἑός), never found in Attic prose, occurs a few times in tragedy: e. g. Eur. Med. 955, ἐκγόνοισιν οἷς, postoris suis: Soph. O. T. 1248, τοῖς οἷσιν αὐτοῦ, suis ipsius (natis).

444 ἀντ' ἐμοῦ.] So Aesch. P. V. 475, οὗτις ἄλλος ἀντ' ἐμοῦ: Soph. O. C. 488, καὶ τις ἄλλος ἀντὶ σοῦ.

446 ἔπραξαν... φωτὶ.] 'Have compassed them for an all-daring schemer.' Literally 'have managed them' for him,—πράσσειν conveying the idea of intrigue. Cf. Thuc. I. 57, ἔπρασσον ὅπως πόλεμος γένηται: Soph. O. T. 125, εἴ τι μὴ ξὺν ἀργύρῳ | ἐπράσσει' ἐνθένδ': Her. III. 61, ἀναγνώσας... ὥς οἱ αὐτὸς πάντα δια-

κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι
γνώμης ἀπῆξαν τῆς ἐμήης, οὐκ ἂν ποτε
δίκην κατ' ἄλλου φωτὸς ᾧδ' ἐψήφισαν.
νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ
ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμήην
ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
ὥστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς.
κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφηνότες,
ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν

450

455

πρήξει, 'having persuaded (Smerdis) that he will himself manage everything for him' (i. e. carry through the plot for placing him on the Persian throne).

ἀπώσαντες κράτη.] 'And have disallowed the high deeds' of Ajax.—κράτη, like the plural laudes: Cic. Off. I. 22, abundans bellicis laudibus. For other senses of κράτη, cf. Ai. 1016, κράτη... καὶ δόμους, '(royal) prerogatives and palace': Ant. 485, εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη,—'these high-handed deeds.'

448 γνώμης ἀπῆξαν.] 'Swerved from my true purpose,'—τῆς ἐμήης, 'my own, my true purpose'—opposed to the δύσφοροι γνώμαι (v. 51), 'the vexing fantasies,' with which Athene had mocked his sight and foiled his plans,—'turning his rage aside' (ἐκτρέπω, v. 53) on the cattle.

449 κατ' ἄλλου φωτός.] Cf. Il. I. 232, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις· ἡ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

δίκην... ἐψήφισαν.] 'Have given sentence.' The active ψηφίζειν usually means to reckon, calculate: e. g. Polyb. v. 26. 13, ('the value of pieces on a draught-board can be changed') κατὰ τὴν τοῦ ψηφίζοντος βούλησιν, 'at the pleasure of the reckoner.' But here, as sometimes in late Greek, ψηφίζειν = ψηφίζεσθαι, to give a vote or sentence. The simple verb could hardly stand for ἐπιψηφίζειν, 'to put the ques-

tion to the vote,'—(said of the presiding magistrate, ἡγεμῶν δικαστηρίου).—For δίκην ψηφ., cf. Isaeus de Pyrrhi hered. p. 38. 32, τοῖς περὶ αὐτοῦ τούτου τὴν δίκην μέλλουσι ψηφιεῖσθαι.

450 νῦν δ'.] 'As it was'—contrasting the actual case with what might have been. Cf. O. T. 984, καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό μοι, | εἰ μὴ κύρει ζῶσ' ἡ τεκοῦσα· νῦν δ', ἐπεὶ | ἤ, πᾶσ' ἀνάγκῃ... ὀκνεῖν.

ἡ Διὸς.] Cf. v. 172, note.
ἀδάματος.] Cf. v. 952, ἡ δεινὴ θεός: v. 401, ἀλκίμα θεός.—ἀδάματος. In verbal adjectives, the Ionic and Attic dialects sometimes drop the σ of the 1st aorist: e. g. ἀγάτος for ἀγαστός, Homer. hymn. Apoll. 515; θαυμάτος, Pind. O. I. 43: ἐκτίτος, Il. II. 592: κλαυτός (See Lobeck, Ajax, v. 704): ὀνοτός, Pind. I. IV. 85.

451 ἐπεντύνοντα.] 'Making ready' my hand. Oppian Hal. v. 562, ἦδη γὰρ δελφίσιν ἐπεντύνουσιν ἄρῃα.—Valcknär, ἐπευθύνοντα: others ἐπεκτείνοντα or ἐπεντείνοντα.

453 ἐν.] Cf. v. 43, note.
τοιοῖσδε... βοτοῖς.] 'These poor cattle:' cf. v. 336, ἀφόβοις θηρσί, note.—βοτοῖς in a general sense, as v. 324. Cf. v. 145, note.

455 ἐμοῦ μὲν] = ἐμοῦ γοῦν. Cf. v. 121, (τίς ἂν σοι... προνοούστερος... ἡρέθη);—ΟΔ. ἐγὼ μὲν οὐδέν' οἶδ'. Ant. 634 (Creon to his son Haemon—'are you angry with me too?')—ἡ σοὶ μὲν ἡμεῖς πανταχὲ δρῶντες φίλοι;

βλάπτοι, φύγοι τὰν χῶ κακὸς τὸν κρείσσονα.
καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
ἐχθεὶ δὲ Τροία πάσα καὶ πεδία τάδε.
πότ' ἐρα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας
μόνους τ' Ἀτρείδας, πέλαγος Αἰγαίου περῶ;
καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς
Τελαμῶνι; πῶς με τλήσεται ποτ' εἰσιδεῖν
γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,

456 εἰ δέ...βλάπτοι.] 'But if the hand of a god should arrest.' Cf. *El.* 696, ὅταν δέ τις θεῶν | βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.—β-λάπτω, (ΛΑΒ, λαμβάνω,)= 'to lay hold upon': 'to retard, impede': e. g. *Il.* VI. 39, ὅζω ἐνὶ βλαφθέντε μυρικίνῳ, (the two horses) caught in a tamarisk bough: *Aesch. Ag.* 119 (a hare) βλαβέντα λοισθίων δρόμων, stopped from its swiftness for ever.

457 τί χρὴ δρᾶν; ὅστις, κ.τ.λ.] *Sc.* ἐμέ, ὅστις. Cf. *O. C.* 263, κάμοι γε πού ταῦτ' ἔστιν; οἵτινες βάρων | ἐκ τῶνδ' ἐμ' ἐξάραντες εἴτ' ἐλαύνετε; i. e. καὶ ἐμέγε τί ὑμεῖς ὠφελεῖτε, οἵτινες, κ.τ.λ.

458 ἐχθαίρομαι...μισεῖ δέ μ'.] *Plato Euthyd.* p. 301 E, ἄρ' οὐν...ταῦτα ἡγεῖσθαι εἶναι ὧν ἂν ἀρεῆς καὶ ἐξῆ σοι αὐτοῖς χρῆσθαι;—*Madv. Synt.* § 104 b.

459 Τροία πάσα.....καὶ πεδία.] 'All Troy and all these plains: Τροία πάσα= πάντες οἱ Τρώες:—πεδία τάδε, the soil itself,—the Earth,—regarded as resenting the mad violence which had poured the blood of harmless victims into her bosom.—As to the tribach in the 5th foot, cf. *Phil.* 1303, τί μ' ἀνδρὶ ἄ πόλεμ' ἰον | ἐχθρόν τ' ἀφείλου; *Eur. Helen.* 995, ἐς τὸ θῆλ' ὅτ' ἐπ' ὅμ' ἐνος; *Ion* 1541, τοῦ θεοῦ | δὲ λέγ' ὅμ' ἐνος.

460 ἔδρας.] In the bay between Cape Sigeum and Cape Rhoeteum. Cf. v. 4, note.

461 μόνους τ'.] 'And the forlorn Atreides: lit., (leaving the station

of the fleet) and (leaving) the Atreidae forlorn.'

περῶ.] Deliberative conjunctive, —usually the aorist; but cf. *Il.* I. 150, πῶς τίς τοι πρόφρων ἔπεισιν πείθηται Ἀχαιῶν; *Eur. Ion* 758, εἴπωμεν ἢ σιγῶμεν;

462 καί.] *And* (supposing I do go home).—Cf. *Phil.* 1247, NE. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσων τάδε.—*Od.* καὶ πῶς δίκαιον; *El.* 236, καὶ τί μέτρον κακότητος ἔφω;

ὄμμα.] *O. T.* 1371, ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποῖος βλέπων | πατέρα ποτ' ἂν προσεῖδον: *Phil.* 110, πῶς οὖν βλέπων τις (with what face?) ταῦτα τολμήσει λαλεῖν;

463 Τελαμῶνι.] The position of the proper name seems emphatic. 'And what face shall I shew to my father on my arrival—to Telamon?'—to the veteran hero whose own return from Troy was so different?

πῶς με τλήσεται, κ.τ.λ.] Ajax—the trueborn heir of Telamon's honours—shrinks from the thought of his father's grief and shame. How, he asks, will Telamon find heart to look at him? Teucer—'the son of the slave-woman' (v. 1228),—when he is anticipating a similar interview (v. 1012),—quails at the thought of his father's violence. He wonders how he will be able to face Telamon.

464 γυμνόν....ἀριστείων ἄτερ.] 'Ungraced,—without the meed of valour.' *Schneidewin* quotes *Ant.* 445, ἔξω βαρείας αἰτίας, ἐλεύθερον:

ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν;
οὐκ ἔστι τοῦργον τλητόν. ἀλλὰ δῆτ' ἰὼν
πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνους
καὶ δρῶν τι χρηστόν, εἴτα λοίσθιον θάνω;
ἀλλ' ὠδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.
οὐκ ἔστι ταῦτα. πείρά τις ζητητέα
τοιὰδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.

Phil. 31, κενὴν οἴκησιν, ἀνθρώπων δίχα: *Lucret.* v. 841 (*portenta*) muta sine ore etiam, sine vultu caeca.

465 ὧν εὐκλείας.] Literally, 'of which he had a great glory-crown,'—both genitives depending on στέφανον, but εὐκλείας more closely. Cf. v. 309, ἐρείπιοις...ἀρνέλου φόνου, note.

466 ἀλλὰ δῆτα...] 'But then shall I go...?' δῆτα, 'then,' suggests that transition to a fresh alternative which would properly have been made by ἢ, corresponding to πότ' ἐρα at v. 460.—*Xen. Anab.* v. 8, 4, πότερον ἤτουν τί σε, (κ.τ.λ.); ἀλλ' ἀπήτουν...; 'Was it that I asked...? or perhaps I demanded back...?'

467 μόνος μόνους.] (Attacking) 'alone, where all are foes.' *Eur. Andr.* 1221, μόνος μόνουσιν ἐν δόμοις ἀναστρέφει. Cf. v. 267, note.

468 δρῶν.] Not δράσας. He wishes to be taken by death in the midst of effort which will drown remembrance.

θάνω.] Cf. 403, note.

469 εὐφράναιμι.] The leaders of the besieging army would be well pleased that their personal foe should sacrifice himself in doing service against the public enemy. His deliberate suicide would not afford them this double gratification. It would rid them of him, certainly; but the injustice which had goaded him to the act would be exposed to invidious comment.

470 πείρά τις.] *Inceptum ali-quod*—'some emprise'—the project

of suicide, already hinted at (v. 416), and now beginning to form itself definitely in his mind.—It may be asked,—Why should the heroism of Ajax be proved by suicide better than by rushing on death in battle? Because, according to the strictest code of ancient chivalry, a soldier once disgraced had thenceforth no place in life: its opportunities were, for him, at an end. His sole duty was to die quietly—and at once. He was not justified in leaving his death to hazard, or in hoping that its splendour could palliate a tarnished life. Two traditional instances illustrate this view. Othryades found himself the sole survivor of the 300 Spartans whose combat with 300 Argives was to decide the possession of Cynuria: like Ajax, he fell upon his sword. Aristodemus was the sole survivor of the Spartans who fell at Thermopylae. A year later he stepped from the ranks at Plataea, to seek, and to find, death among the enemy. But his former disgrace was not held to have been cancelled by recklessness in a later field. Alone of all who fell at Plataea, Aristodemus was denied funeral honours (*Her.* ix. 71).

472 μήτοι.....γεγώς.] 'That at least (τοι) his son is no coward at heart (φύσιν γε).' For τοι=γούν, cf. *El.* 1469, ὅπως | τὸ συγγενὲς τοι κάπ' ἐμοῦ θρήνων τύχη,—'the tie of blood at least,' (albeit there were no other ties between us).

αἰσχροὺν γὰρ ἄνδρα τοῦ μακροῦ χρήζειν βίου,
κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει
προσθεῖσα κἀναθείσα τοῦ γε κατθανεῖν;
οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτῶν

473 τοῦ μακροῦ.] 'The' longer span,—to which the generality of men may look forward. Cf. *O. T.* 518, οὗτοι βίου μοι τοῦ μακράωνος πόθος.

474 μηδὲν ἐξαλλάσσεται.] Schol. ὅστις διαλλαγὴν οὐ δέχεται.—κακοῖς, dative of the circumstance or respect in which: *Madv. Synl.* § 39.

475 τί γάρ...κατθανεῖν.] 'For what power to please hath day by day, with its dooming, or delaying,—just of death?' i.e. προσθεῖσα ἡμᾶς τῷ κατθανεῖν, καὶ ἀναθείσα ἡμᾶς τοῦ κατθανεῖν, 'when it has brought us close up to death, and then withdrawn us from death.' 'It is a weary thing to drag out existence daily fearing, and daily escaping, that death which must come at last. For all men each succeeding day is fraught with countless possibilities of death; and if today the blow does not fall, who can tell that it will not fall tomorrow? Glory alone can mitigate the conditions of human life. And if life cannot be glorious, it then remains to grapple gloriously with this ever impending, ever delaying, but still inevitable death.'

παρ' ἡμᾶρ ἡμέρα.] Not, 'alternate days,' but 'day by day,'—the successive days, i.e. literally, 'one day taken (or compared) with another.' Each day both menaces and reprieves us. We are not menaced one day, and reprieved the next,— 'ut de nobis dici possit, quod de Dioscuris, ὅτι παρ' ἡμέραν ζῶμεν καὶ ἀποθνήσκομεν' (Lobeck).

476 προσθεῖσα.] Sc. ἡμᾶς τῷ κατθανεῖν. Cf. *Eur. I. A.* 540, πρὶν Αἰδῇ παῖδ' ἐμὴν προσθῶ λαβὼν, i.e. 'make over to,' 'devote.'—Hermann and Dindorf render: 'adding, or

delaying, (somewhat) of death,'—i.e. 'making the necessity of death a degree nearer, or the reprieve a degree longer?' *quom nihil nisi de moriendi necessitate aut addat aliquid aut differat.* In this view, τοῦ κατθανεῖν is a partitive genitive. As Lobeck observes, προσθεῖσα (τι) τοῦ κατθανεῖν is a conceivable expression; but scarcely ἀναθείσα (τι) τοῦ κατθανεῖν. He therefore regards ἀναθείσα as governing τὸ κατθανεῖν understood. But, in that case, the insertion of ἀναθείσα between προσθεῖσα and τοῦ κατθανεῖν would be intolerably harsh. The clause προσθεῖσα...κατθανεῖν is too short and compact to admit of the syntax being interrupted by a parenthesis.

ἀναθείσα.] Sc. ἡμᾶς. Cf. *Pind. O. VII.* 100, ἀναθέμεν (=ἀναθεῖναι) πάλον, 'to recall (annul) the lot,'—ἀναθέσθαι (*Suidas s. v.*) being used of recalling a move at draughts. So *Plato Legg.* p. 935 E ἀναθετέον, 'one must put off, defer.' Some MSS. have ἀνεθείσα, i.e. 'reprieved from:' Schol. προσθεῖσα ἑαυτὴν καὶ ἀπολυθείσα τοῦ κατθ.

τοῦ γε κατθανεῖν.] 'Just from death,'—'from death after all.' Let a man's dangers and escapes be what they may, the end of all must be the same,—neither more nor less than (γε) death.

477 οὐκ ἂν πριαίμην, κ.τ.λ.] 'I hold that man below the vilest rate, who,' &c. Cf. *Anl.* 1171, τὰλλ' ἐγὼ καπνοῦ σκιάς | οὐκ ἂν πριαίμην.—πριαίμην is often used figuratively, in the sense of δεχοίμην ἄν: e.g. *Xen. Cyr.* VIII. 4. 23, οὐκ ἂν πριαίό γε παμπόλλου ὥστε σοι ταῦτ' εἰρήσθαι;—λόγου, 'rate,' 'valuation': cf. πλείστου, ελαχίστου λόγου εἶναι:

475

ὅστις κενάισιν ἐλπίσιν θερμαίνεται.
ἀλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι
τὸν εὐγενῆ χρή. πάντ' ἀκήκοας λόγον.

480

ΧΟΡΟΣ

οὐδεὶς ἐρεῖ ποθ' ὥς ὑπόβλητον λόγον,
Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.

ΤΕΚΜΗΣΣΑ

ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης
οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.
ἐγὼ δ' ἐλευθέρου μὲν ἐξεφύν πατρός,
εἵπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν.

485

and the two phrases in *Her. III.* 50, ἔπος...ἐν οὐδενὶ λόγῳ ἐποιήσατο—ιστορέοντι λόγον οὐδένα ἐδίδου.

479 ἢ καλῶς τεθνηκέναι.] Or at once nobly die. On the force of the perfect, cf. v. 275, note.

480 πάντ' ἀκήκοας λόγον.] One of the regular formulas in closing a set speech. Cf. *Aesch. Eum.* 680, εἰρηται λόγος: *Ag.* 565, πάντ' ἔχεις λόγον: *Soph. Ant.* 402, πάντ' ἐπίστασαι: *Phil.* 241, οἶσθα δὴ τὸ πᾶν.

481 ὑπόβλητον.] *Eustathius* p. 106, 7: *Σοφοκλῆς* ὑποβολιμαίους εἶπε λόγους τοὺς μὴ γνησίους. Cf. v. 138, ὑποβαλλόμενοι, note.—In *O. C.* 794, τὸ σὸν δ' ἀφίκεται δεῦρ' ὑπόβλητον στόμα, the sense is rather different—'thy suborned mouth.'

484 κρατῆσαι.] Cf. v. 1353, παῦσαι κρατεῖς τοι τῶν φίλων νικώμενος.

485—521. Compare with the whole of this speech the passage in the *Iliad* (VI. 407—465), in which Andromache pleads with Hector on behalf of herself and his son.

485 τῆς ἀναγκαίας τύχης.] 'The fate-doomed lot.' So v. 803, πρόστητ' ἀναγκαίας τύχης, 'shelter my hard fate:' *Il.* XVI. 835, (Hector

says) *Τρωσὶ φιλοπολέμοισι μεταπρέπω, ὅς σφιν ἀμύνω | ἡμᾶρ ἀναγκαῖον*,—'the day of doom.' Two other slightly different applications of the phrase ἀναγκαία τύχη may be noticed:—(1) *Soph. El.* 48, τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης, 'has been killed by a fatal accident': (2) *Plato Legg.* VII. p. 806 A, εἰ διαμάχεσθαι περὶ πόλεως ἀναγκαία τύχη γίγνοιτο, 'if haply a necessity should arise.'—The vicissitudes of her life had made Tecmessa a fatalist. This characteristic is repeatedly brought out: see v. 950, *XO.* ἀλλ' ἀπείργοι θεός.—*TE.* οὐκ ἂν τάδ' ἔστη τῇδε μὴ θεῶν μέτα: v. 970, θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ: and cf. v. 516, note on μοῖρα.

487 ἐγὼ δέ.] Answering to (πᾶσι μὲν) ἀνθρώποις, in the general statement which has preceded.

πατρός.] *Teleutas:* v. 210, note. 488 εἵπερ τινὸς σθένοντος]=σθένοντος, εἵπερ τις ἔσθινεν. Cf. *O. C.* 734, πόλιν δ' ἐπίσταμαι | σθένουσαν ἡκων, εἴ τιν' Ἑλλάδος, μέγα: *At. Phil.* 655, νῦν δ', εἴτιν' ἄλλον, μακάριον... αὐτὸν ἡγομεν.

ἐν πλούτῳ.] In classical Greek πλούτῳ σθένειν (without the prepo-

νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ὧδ' ἔδοξε που
καὶ σὴ μάλιστα χειρί. τοιγαροῦν, ἐπεὶ
τὸ σὺν λέχος ξυνήλθον, εὖ φρονῶ τὰ σὰ,
καὶ σ' ἀντιάζω πρὸς τ' ἐφεστίου Διὸς
εὐνῆς τε τῆς σῆς, ἣ συνηλλαχθῆς ἐμοὶ,
μή μ' ἀξιώσης βάξιν ἀλγεινὴν λαβεῖν
τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφείς τινί.
ἦ γὰρ θάνῃς σὺ καὶ τελευτήσας ἀφῆς,

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495

sition) would correspond to our 'strong in wealth': ἐν πλούτῳ σθένειν meaning rather, 'to flourish amid wealth.' σθένων ἐν πλούτῳ really means, 'powerful and rich.'

489 δούλη.] Cf. v. 211, note. που.] 'I ween'—expressing the vague acquiescence of a fatalist in the decrees of destiny.

490 καὶ σὴ μάλιστα χειρί.] μάλιστα, 'chiefly': i. e. Ajax was the immediate, as destiny was the ultimate, cause.

491 λέχος ξυνήλθον.] Cf. Eur. Phoen. 817, ἦτε ξύναιμον λέχος ἦλθεν. In these cases the accus. (without a preposition) follows the verb as denoting motion to a place. In some other cases, apparently similar, the accus. is a cognate accus.: e. g. Soph. Trach. 28, λέχος Ἡρακλεῖ συστάσα: Thuc. I. 3, ταύτην τὴν στρατείαν ξυνήλθον.

492 πρὸς τε.] For τε misplaced cf. v. 53, καὶ πρὸς τε ποίμνας, κ.τ.λ., note.

ἐφεστίου Διός.] 'The Zeus of our hearth,' the god who presided over family and household life. Cf. Her. I. 44, (Croesus invokes the vengeance of heaven upon Adrastus, —the guest to whom he had administered absolution and hospitality, and who had afterwards caused the death of the king's son:) ἐκάλεε δὲ μὲν Δία Καθάρσιον, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθὼς εἶη· ἐκάλεε δὲ Ἐπίστιόν τε καὶ Ἐταιρήϊον, τὸν αὐτὸν τοῦτον ὀνομάζων θεόν· τὸν μὲν Ἐπίστιον καλέων διότι δὴ οἰκίοισι ὑποδεξάμενος τὸν ξείνον φονέα

τοῦ παιδὸς ἐλάνθανε βόσκων· τὸν δὲ Ἐταιρήϊον, ὡς φύλακα συμπέμψας αὐτὸν εὐρήκοι πολεμιώτατον. The distinction between Zeus Ἐνίος and Zeus Ἐφέστιος is plain here. Adrastus had been treated, not merely as a guest, but as a member of the family;—not only received, but domesticated.

493 συνηλλάχθῃς.] The word is specially appropriate in connexion with Tecmessa's reference to ἀναγκαῖα τύχη, since συναλλάσσειν frequently denotes fortuitous or arbitrary association: e. g. Aesch. Theb. 593, φεῦ τοῦ ξυναλλάσσοντος ὀρνιθὸς βοροτοῖς | δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.

494 βάξιν ἀλγεινὴν.] i. e. the harsh and scornful allusions which would be made to her as the 'concubine' of Ajax,—as a mere slave, temporarily fortunate through his caprice, but now reduced to her proper condition by his death. Βάξιν is often used of ill-natured rumour: e. g. Hes. Op. 184, τοὺς δ' ἄρα μέμψονται, χαλεποῖς βάξοντες ἔπεσσι: Aesch. Rhés. 718, ἐστὶν Ἀτρεΐδαν κακῶς | ἔβαξε.

495 χειρίαν] = ὑποχείριον. Eur. Andr. 411, ἰδοῦ, προλείπω βωμὸν ἥδε χειρίαν | σφάζειν, φονεύειν, δεῖν,—'at your mercy to slaughter, murder, bind.'

496 ἦ] = ἦ ἄν. O. C. 395, γέροντα δ' ὀρθοῦν φλαῦρον, δς νέος πέσῃ.—Madv. Synl. § 126 R 2.

καὶ τελευτήσας ἀφῆς.] 'Part me from thee by thy death?' lit. 'dismiss me at thy death.' It has been

ταύτη νόμιζε καμὲ τῇ τόθ' ἡμέρα
βία ξυναρπασθεῖσαν Ἀργείων ὑπο
ξὺν παιδί τῷ σῷ δουλίαν ἔξειν τροφήν.

καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ
λόγοις ἰαπτῶν, ἴδετε τὴν ὀμευνέτιν

500

Αἴαντος, δς μέγιστον ἴσχυσε στρατοῦ,
οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει.)

τοιαῦτ' ἐρεῖ τις. καμὲ μὲν δαίμων ἐλῶ,
σοὶ δ' αἰσχροῖ τὰπῃ ταῦτα καὶ τῷ σῷ γένει.

505

objected to ἀφῆς that it must mean to 'release,' and could not stand for προλήψης or προδῶς: and φανῆς, or τελευτήσας ἀφῆς, has been proposed. But ἀφῆς, rightly understood, has a peculiar pathos. Tecmessa speaks of Ajax as about, not to quit her, but to put her away from him. When he expired, it was she, not Ajax, who would go forth into a region cold, dark, and unexplored,—'dismissed' by his death into slavery. For ἀφιέναι of divorcing a wife, see Her. v. 39, τὴν ἔχει γυναῖκα, ταύτην ἀπέντα ἄλλην ἐσαγαγέσθαι.

498 ξυναρπασθεῖσαν.] Tecmessa, as a slave (v. 489), would be sold with the other property of Ajax by order of the Atreidae,—not as an act of revenge, but in the ordinary exercise of their patriarchal authority as chieftains. The child Eurysaces would count as a slave also, his mother having been one: see v. 1235, where Agamemnon calls Teucer a 'slave,' as being the son of Telamon by the captive Hesione.

499 τροφήν] = διαίταν, βίον. El. 1183, φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς: cf. Eur. Alc. I, ἐτλην ἐγὼ | θῆσαν τράπεζαν αἰνέσαι, θεὸς περ ὦν.

500 καὶ τις, κ.τ.λ.] Il. VI. 459 (Hector to Andromache), καὶ τότε τις εἶπῃσιν, ἰδὼν κατὰ δάκρυ χέουσιν, | Ἐκτορος ἦδε γυνῆ, δς ἀριστεύεσκε μάχεσθαι | Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.

πρόσφθεγμα.] 'Will name me in bitter phrase,'—πρόσφθεγμα, not

as accosting Tecmessa, but as speaking of her by the title ὀμευνέτις. Cf. Pind. O. x. 59, καὶ πάγον Κρόνου προσεφθέγγατο· πρόσθε γὰρ | νύ-νυμνος...βρέχετο πολλὰ νιφάδι: 'and he called it the hill of Cronos: for in olden time the snow-topped hill bore no name:' Xen. Mem. III. 2. 1, τοῦ ἔνεκεν Ὀμηρον οἶε τὸν Ἀγαμέμνονα προσαγορεύσαι 'ποιμένα λαῶν.'

501 λόγοις ἰαπτῶν.] 'Levelling taunts:' lit., 'shooting with words.' Cf. v. 724, ὀνείδεσιν | ἤρασσον ἐνθεν κἄνθεν, 'assailed him...': v. 1244, κακοῖς βαλεῖτε, 'pelt with abuse:' Aesch. Theb. 377, θείνει τ' ὀνείδει μάντιν, 'lashes with reproach.'

502 ἴσχυσε.] 'Once most powerful.' The aorist speaks of the power attained by Ajax simply as a past fact, without reference to its duration,—as a thing which is over. The imperfect would have been more suitable in the mouth of one who was fondly recalling how long that power had lasted.

503 ζήλου.] Dem. c. Aristocr. p. 641. 8, ζήλον καὶ τιμὴν φέρει: de Coron. p. 300. 23, ζήλος καὶ χαρά.

τρέφει.] Cf. v. 643, ἄταν...ἄν οὔπω τις ἔθρεψεν: Phil. 795, τρέφειτε τήνδε τὴν νόσον.

504 ἐλῶ.] Vexabit. O. T. 28, ὁ πυρφόρος θεός | σκήψας ἐλαύνει, λοιμὸς ἐχθιστος, πόλιν. Cf. v. 275, λύπη...ἐλήλαται.

505 αἰσχροῖ.] Ajax held that honour required him to die (v. 473); Tecmessa endeavours to enlist that

ἀλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
γῆρα προλείπων, αἰδεσθαι δὲ μητέρα
πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις
θεοῖς ἀράται ζῶντα πρὸς δόμους μολεῖν.
οἴκτειρε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας
τροφῆς στερηθεῖς σοῦ διοίσεται μόνος
ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν

motive on the other side. But Ajax believed that he had guarded against the consequences which she fears: see v. 560.

507 αἰδεσθαι...προλείπων.] The verbs αἰσχύνοσθαι and αἰδέσθαι take the infinitive when a feeling of shame prevents the person from acting; a participle, when the person is doing, or has done, something which causes shame: e.g. Xen. Cyr. v. 1. 10, καὶ τοῦτο μὲν (the fact that he had hitherto been unable to prove his gratitude) οὐκ αἰσχύνομαι λέγων· τὸ δὲ "ἐὰν μένητε παρ' ἐμοί, (χάριν) ἀποδώσω," αἰσχυνοίμην ἂν εἰπεῖν. Cf. Thuc. II. 20, (Archidamus) τοὺς Ἀθηναίους ἤλπιζε τὴν γῆν οὐκ ἂν περιιδεῖν τμηθῆναι (the land being still intact: but τεμνομένην, if the devastation had commenced). Similarly, ἀρχομαι ποιεῖν, 'I set about doing a thing,' (begin to think of doing it:) ἀρχομαι ποιῶν, begin actual work.—Ajax having distinctly intimated a purpose of self-destruction (vv. 473—479), Tecmessa dissuades him from a course which she considers as actually commenced. Αἰδεσθαι προλείπειν would have been appropriate only if the intention of Ajax had been less definite and certain.

509 ἀράται.] In Attic ἀρᾶσθαι has usually a bad sense,—'to imprecate' (τινὶ τι): but cf. *Il.* IX. 240, ἀράται δὲ τάχιστα φανήμεναι ἡὼ διαν: Her. I. 132, οὐ οἱ ἐγγίγνεται ἀρᾶσθαι ἀγαθά.

510 οἴκτειρε...εἰ.] Cf. Aeschin. in *Ctes.* p. 74, οὐκ ἀγαπᾷ εἰ μὴ δίκην δέδωκεν, 'he is not content with having escaped:' Dem. in *Arhob.* I. p. 834, οὐδ' ἡσχύνθησαν εἰ

μὴ ἡλέησαν τὴν ἐμὴν ἀδελφὴν, εἰ δυοῖν ταλάντων...ἀξιώθεισα μηδενὸς τεύχεται: 'they were not ashamed of not pitying her for being doomed to get nothing.'—*Madv. Synl.* § 194 c.

511 σοῦ...μόνος] = σοῦ μονωθεῖς. Cf. Eur. *Alc.* 407, νέος ἐγὼ, πάτερ, λείπομαι, | φίλας μονόστολός τε ματρός: and so perhaps *Med.* 51, πῶς σοῦ μόνῃ Μήδεια λείπεσθαι θέλει;

διοίσεται.] Sc. βίον: 'will live.' Hesych.: διαίξει, βιώσεται. Cf. *ausl. Rhcs.* 980, ὃ πόντοι...ὡς ὅστις ὑμᾶς μὴ κακῶς λογίζεται | ἅπαις διοίσει. For the poetical middle form, cf. Aesch. *P. V.* 43, θρηνηῖσθαι: *Pers.* 62, στένεσθαι: *Eum.* 357, αὐδάσθαι: *ib.* 339, σπεύδεσθαι: *Suppl.* 999, ναίεσθαι: Soph. *O. C.* 244, προσορᾶσθαι: *El.* 892, κατιδέσθαι: *O. C.* 1261, ἄσσεσθαι.—Lobeck takes διοίσεται as meaning, 'vexabitur maleque tractabitur,' and quotes (a) Dion Chrysost. *Orat.* XLI. p. 506 C, ὑπ' ὀρφανιστῶν διασπασθήσεται, (where the word clearly refers to the pillaging of the ward's property:) (b) Plut. *Timol.* c. 13, ἐτη δώδεκα ἐν ἀγῶσι καὶ πολεμίοις διεφορήθη,—'was tossed about.' But this sense, though proper for διαφορεῖσθαι, does not belong to διαφέρεσθαι.

512 ὑπ' ὀρφανιστῶν, κ. τ. λ.] Compare the passage in which Andromache, on seeing Hector's corpse, bewails the lot that is in store for their child (*Il.* xxii. 490—498):—'The day of orphanhood makes a child companionless; his eyes are ever downcast, his cheeks ever wet with tears. And in his need the boy will betake him to his father's friends, plucking one by the mantle

ἑκείνῳ τε κάμοι τοῦθ', ὅταν θάνῃς, νεμεῖς.

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω
πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἡστώσας δόρει,
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἀιδου θαλασίμους οἰκήτορας.

'and another by the tunic; and in their pity one of them will hold a cup for a moment to the orphan; will moisten his lips, but scarce make his palate moist. Yes, and he to whose home death has not come will jostle the orphan from the feast, with blows of his hands, jeering him with taunts: There, begone: thy father feasts not among us.' (v. 496, ἀμφιθαλής, 'one whose parents are both alive,' *patrimus et matrimus*.)

μὴ φίλων.] The μή depends on εἰ, v. 510.

ὅσον, κ. τ. λ.] '(Think) how great an evil,' &c.—For ὅσον depending on οἴκτειρε, cf. Her. I. 31, αἰ δὲ Ἀργεῖαι (ἐμακάριζον) τὴν μητέρα αὐτῶν, οἷον τέκνων ἐκύρησε.

514—519. Compare the language of Andromache to Hector (*Il.* vi. 410, ff.):—'But for me it were better, having lost thee, to pass beneath the earth; for there will be no more comfort, when thou hast met thy doom, but only sorrows; nor have I a father or gracious mother; for in truth divine Achilles slew my father, and sacked the fair-set town of the Cilicians, Thebe with high gates; and he slew Eëtion... And the seven brothers who were in my home, they all in one day went to the house of Hades; for swift-footed divine Achilles slew them all... But my mother, who was queen under woody Placus, her he ransomed; but in her father's halls she was stricken by Artemis whom arrows make glad. Nay, Hector—thou art my father and gracious mother, thou my brother, and thou art the husband of my youth.'

514 εἰς ὃ τι βλέπω.] *Quo spec-*

tem: (but βλέπω is the indicative). Cf. v. 400, βλέπειν...εἰς θάσιν: *El.* 998, ἐς τίν' ἐλπίδων | βλέψασα...;

515 πατρίδα.] Cf. v. 210, παῖ τοῦ Φρυγίου Τελεύταντος.

516 ἄλλη μοῖρα.] 'Another doom,'—i. e., 'another stroke of fate.' Two calamities are spoken of—the devastation of Tecmessa's country—and the death of her parents. It was Μοῖρα, Fate, working by the hand of Ajax, which wrought the first. It was Μοῖρα in some other shape, or working by some other hand, which wrought the second also.—Other explanations have been given:—(1) the Scholiast's, followed by Wunder:—ἄλλο τι, δηλόντι Μοῖρα: 'another destroyer, viz. Fate,'—ἄλλη being used as in *Od.* vi. 84, ἄμα τῇγε καὶ ἀμφίπολοι κίον ἄλλαι, 'with (Penelope) went her handmaids beside.' But a fatalist like Tecmessa would scarcely make so pointed a distinction between the agency which destroyed her country and the destiny which carried off her parents. In her view both calamities were alike μόρσιμα. Cf. v. 485, note.—(2) Lobeck:—'an untoward fate,' like ἕτερος δαίμων in Pind. *P.* III. 62. But it does not appear that ἄλλος could have this sense. In the *Rhesus*, 884, τί ποτε... | Τροίαν ἀνάγει πάλιν ἐς πένθη | δαίμων ἄλλος, ἄλλος = δεύτερος, and merely reinforces πάλιν. And in Thuc. vii. 64, εἰ συμβήσεται τι ἄλλο... the words ἡ τὸ κρατεῖν ὑμᾶς (which Lobeck omits to quote) explain τι ἄλλο.

517 καθεῖλεν...οἰκήτορας.] 'Brought them low, to dwell in Hades in their death.'—θανασίμους, κ. τ. λ., proleptic: cf. Pind. *P.* I. 100, σὺν δ' ἀνάγκῃ μιν φίλον ἔσανεν, ...i. e. courted him, to make him a friend:

τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλούτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.
ἀλλ' ἴσχε καμῶν μνήστιν. ἀνδρί τοι χρεῶν
μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.
χάρις χάριν γάρ ἐστιν ἢ τίκτουσ' αἰεὶ
ότου δ' ἀπορρεῖ μνήστις εὖ πεπονθότος,
οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.

ΧΟΡΟΣ

Αἴας, ἔχειν σ' ἂν οἶκτον ὥς καγὼ φρενὶ

525

Aesch. Ag. 1258, εὐφημον...κοίμη-
σον στόμα, 'hush thy lips...into si-
lence.'—For Αἴδου οἰκήτορας, cf. v.
396: Trach. 282, αὐτοὶ μὲν Αἴδου
πάντες εἰσ' οἰκήτορες.

519 ἐν σοὶ...σώζομαι.] 'On thee
depends all my welfare.' Cf. O. C.
248, ἐν ὑμῖν ὡς θεῶ | κείμεθα τλάμο-
νες: Phil. 963, ἐν σοὶ καὶ τὸ πλεῖν
ἡμᾶς, ἀναξ ('on thee depends...').

520 καμῶν.] 'Not only of Tela-
mon and thy mother; not only of
thy son; but of me also.'

ἀνδρί.] Emphatic: 'a true man.'
Cf. v. 1238, οὐκ ἄρ' Ἀχαιοὶς ἄνδρες
εἰσὶ πλὴν ὅδε; v. 77, πρόσθεν οὐκ
ἀνὴρ ὅδ' ἦν;

521 τερπνὸν εἴ τί που πάθοι.]
'If anywhere he chance to reap a
joy.' Ordinary usage required either
εἰ πέπονθε or ἦν πάθη. But where a
general abstract case is put, a pro-
tasis with εἰ and the optative is
sometimes followed by an apodosis
in the pres. indic.: e. g. v. 1344,
ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι, | βλά-
πτειν τὸν ἐσθλόν: Ant. 666, ἀλλ' ὃν
πόλις στήσειε, τοῦδε χρὴ κλύειν:
Xen. Cyr. 1. 6. 19, τοῦ αὐτὸν λέγειν,
ἂ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ,
a man should abstain from vouching
for things which (we will suppose)
he is not sure about.—Madv. Sint.
§ 132. R. 2, note.

523 ἀπορρεῖ.] Cf. v. 1266, χάρις
διαρρεῖ: O. C. 259, δόξης...μάτην
ῥεούσης.

524 οὐκ ἂν γένοιτ'...εὐγενής.]
'Can no more rank as noble:' can
never—after such a fault—'amount'

to a generous man.—εὐγενής=γεν-
ναῖος, as often in the Tragedians:
conversely γενναῖος for εὐγενής in
the narrower sense, Pind. P. VIII.
63, φυᾷ τὸ γενναῖον ἐπιπρέπει | ἐκ
πατέρων, παῖ, σοὶ λῆμα. According
to Aristotle (Rhet. II. 15. 3), ἐστὶν
εὐγενὴς μὲν κατὰ τὴν τοῦ γένους ἀρε-
τὴν, γενναῖον δὲ κατὰ τὸ μὴ ἐξίστα-
σθαι τῆς φύσεως: 'the noble consists
in distinction of birth,—the generous
in maintaining the attributes of race.'
—In the dictum which concludes her
speech Tecmessa alludes to the words
with which Ajax ended his (v. 479).

525—595. Cho. Would that her
words could move thee.—Aj. She
shall have my praise, if she will but
do my bidding:—bring me my son.
—Tec. When the frenzy was upon
thee, I sent the child from me in my
fears; but he is near: he shall be
brought: (beckoning to the attendant
in charge of EURYSACES).—Aj. Give
me the child: give him into my
arms: he will not shrink from this
reeking sword, if he is true son of
mine. Ah, boy, dream awhile amid
the light airs of childhood: the hour
comes when thou must vindicate thy
father among his foes. Nor shall
they vex thy tender years when I am
gone: in Teucer thou wilt have a
trustworthy guardian. He shall take thee
to my father's house in Salamis; he
shall see that my armour pass not to
the Greeks, but be buried at my side.
All save this shield; that keep thou,
my son,—the broad shield from
which thou hast thy name.—(To

θέλοιμ' ἂν· αἰνοῖσ' γὰρ ἂν τὰ τῆσδ' ἔπη.

ΑΙΑΣ

καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
εἰ μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕΚΜΗΣΣΑ

ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ

κόμυξέ νῦν μοι παῖδα τὸν ἐμὸν, ὥς ἴδω.

530

ΤΕΚΜΗΣΣΑ

καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

Tecmessa.) Come, take the child,
and close these doors, and make no
lamentation before the house; a skil-
ful healer will not drone charms over
a sore that craves the knife.—Tec.
O Ajax, my lord, what dost thou
purpose? desert us not, I implore
thee: for the gods' love, be softened!
hear me!—Aj. Methinks thy wit is
small, if thy new hope is to school
my purpose. (Exit TECMESSA.)

525 ὥς καγὼ.] Sc. ἔχω. Cf.
Plato Phaedo p. 111 A, (λέγεται)...
...εἶναι ἀνθρώπους τοὺς μὲν ἐν μεσο-
γαλῇ οἰκοῦντας, τοὺς δὲ περὶ τὸν ἄερα,
ὥσπερ ἡμεῖς περὶ τὴν θάλατταν: Ar.
Ran. 303, ἔξεστι δ', ὥσπερ Ἡγέλο-
χος, ἡμῖν λέγειν.

527 καὶ κάρτα.] 'And verily...'
Often used in emphatic assent, e. g.
O. C. 64, OI. ἧ γὰρ τινες ναῖονσι
τούσδε τοὺς τόπους;—TE. καὶ κάρτα,
κ.τ.λ., 'aye surely.'

528 τὸ ταχθὲν.] The Chorus
had hoped that Ajax would approve
Tecmessa's advice (ἔπη). He an-
swers, with cold irony, that he is
prepared to commend her obedience.
—The alliteration, τὸ ταχθὲν εὖ τολ-
μᾷ τελεῖν, gives a certain bitter em-
phasis, as often in the Tragedians:
e. g. O. T. 425, ἂ σ' ἐξισώσει σοὶ τε
καὶ τοῖς σοῖς τέκνοις: Eur. Med. 476,
ἔσωσά σ', ὥς ἴσασι 'Ελλήνων ὅσοι,

κ.τ.λ., where Porson:—'hic locus
ab antiquis ob sigmatismum notatus
est; quanquam saepius repetitur in
Iph. T. 772, τὸ σῶμα σώσας τοὺς
λόγους σώσεις ἐμοί.'—Cf. Ennius
Ann. 113, O Tite, tute, Tati, tibi
tanta, tyranne, tulisti.

τολμᾷ.] Cf. O. C. 184, τόλμα...
δ, τι καὶ πόλις | τέτροφεν ἀφίλον,
ἀποστνγεῖν,—i. e. make up your
mind, 'resolve' to: Phil. 481, (Phi-
loctetes imploring Neoptolemus to
take him on board,) τόλμησον, ἐμ-
βαλοῦ με: i. e. 'consent.'

530 ὥς ἴδω.] The words ὥς ἴδω
help to express the father's eager,
impatient yearning: cf. v. 538.

531 καὶ μὴν...ἐξελυσάμην.] 'Yes,
but (καὶ μὴν) in my poor fears (φό-
βοισί γε) I let him quit me.' Three
points in this line require notice.
(1) καὶ μὴν, literally 'however,'—
serves gently to preface an objec-
tion,—to introduce a reason why the
request of Ajax cannot be immedi-
ately complied with. Cf. v. 539,
note.—(2) φόβοισί γε, 'just in my
fears,' 'in my weak fears,'—γε apo-
logizing for φόβοις. Cf. Phil. 584,
(do not speak ill of me to the
Greeks,' pleads the pretended mer-
chant with Neoptolemus)—πόλλ' ἐγὼ
κείνων ὑπο | δρῶν ἀντιπάσχω χρη-
στά γ', οἳ ἀνὴρ πένης: 'many good

ΑΙΑΣ

ἐν-τοῖσδε τοῖς κακοῖσιν, ἢ τί μοι λέγεις;

ΤΕΚΜΗΣΣΑ

μὴ σοί γε που δύστηνος ἀντήσας θάνοι.

ΑΙΑΣ

πρέπον γέ τ' αὖν ἦν δαίμονος τούμου τόδε.

ΤΕΚΜΗΣΣΑ

ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.

535

turns I do them and reap from them, —good turns enough (γε), for a poor man'—where the γε gives a humble, apologetic tone to χρηστά.—(3) ἐξε-λυσάμην, 'allowed to go from me,'—suffered the child to go out of my own keeping into the charge of servants (v. 539). The Scholiast—διὰ τοὺς φόβους ἐξήγαγον θέλουσα ῥύσασθαι: whence Hermann (followed by Schneidewin) ἐξερρυσάμην, 'rescued.' But the timid and cautious Tecmessa would scarcely have used a word referring so directly to the recent violence of Ajax. It is only his impatient query, ἐν τοῖσδε τοῖς κακοῖσι; that elicits a plain avowal of her meaning.—(Another possible version of the line should be noticed: —Αἴ. 'Bring me my son...' 'Oh, for that matter, (καὶ μὴν,) it was only (γε) in my fears that I sent him from me:' i. e. 'my only motive for sending him out of the way was fear of your violence; and that fear is past, now that you are restored to reason.' The chief objection to this view is that it lays greater stress on φόβοισι γε than the words will easily bear.)

532 τοῖσδε τοῖς κακοῖσιν.] He cannot bring himself to speak of his recent madness except in general terms.

533 μὴ σοί γε, κ.τ.λ.] 'Even so,—lest meeting thee,' &c. The γε = 'yes,' and refers to the whole preceding question. It does not go with σοί,—though the pronoun has, by position, an emphasis of its own.

—Ajax, stung by the allusion to his frenzy, had spoken with sharp impatience: Tecmessa is startled into the plainest confession.

534 πρέπον γε...τόδε.] 'Aye truly (γε τοι), that would have matched well with my fortune.' Supposing I had murdered my child, it would only have been of a piece with the rest of my calamities.

δαίμονος.] Genitive depending on πρέπον as = ἄξιον. The participle πρέπων is not found with a genitive elsewhere: but Plato (*Menex.* p. 239 c) has πρεπόντως τῶν πραγμάτων. Compare the use of οἰκείος, ἴδιος with genitive, *Madv. Synt.* § 62.

535 ἀλλ' οὖν...ἀρκέσαι.] 'Nay, then, I watched to avert that woe.' Tecmessa appears not to have caught the tone of bitter irony and self-reproach in the last words of Ajax; she takes them as a statement of fact, and hastens with irritating complacency to claim merit for her foresight,—thereby earning the sarcastic compliment, ἐπήνεσ' ἔργον, κ.τ.λ.

ἐφύλαξα.] 'I kept watch, (in order) to avert that: 'ἀρκέσαι, infinitive denoting the intent of the action (*Madv. Synt.* § 148 a). Cf. *Thuc.* II. 69, Φορμίων φυλακὴν εἶχε (= ἐφύλαττε), μήτ' ἐκπλεῖν ἐκ Κορίνθου μήτ' ἐσπλεῖν μηδένα.—This seems better than making τοῦτο depend immediately on ἐφύλαξα, and regarding ἀρκέσαι as epexegetical:—'I attended closely to this' (like φυλάττειν τοὺς τὰ

ΑΙΑΣ

ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου.

ΤΕΚΜΗΣΣΑ

τί δῆτ' αὖν ὥς ἐκ τῶνδ' αὖν ὠφελοῖμί σε;

ΑΙΑΣ

δός μοι προσειπεῖν αὐτὸν ἐμφανῇ τ' ἰδεῖν.

ΤΕΚΜΗΣΣΑ

καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

παράνομα γράφοντας, *Dem. in Theocrin.* p. 1333. 6: not 'guarded against it,' which would be ἐφυλαξάμην), 'so as to avert it.'

ἀρκέσαι.] *Defendere* (cf. *arcere*). *Il.* xx. 289, ἢ κόρυθ' ἢ σάκος, τό οἱ ἤρκεσε λυγρὸν δλεθρον: *Eur. El.* 1298, πῶς ὄντε θεῶ...οὐκ ἤρκεσάτον κῆρας μελάθροισι, 'why were ye not avengers of the Fates for the house?'—For ἀρκεῖν τι in another sense ('to render a service'), see v. 439.

536 ἐπήνεσα.] 'I praise thy act.' The Greek aorist, in some cases where it must be rendered by the English present, has the force of reverting to the very instant, just passed, at which the action commenced,—thus placing the action more vividly in connexion with its occasion. 'The instant you said what you had done, my judgment approved it.' Cf. *Eur. Hec.* 1275, ΠΟΛ. καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν.—ΕΚ. ἀπέπτυσ' αὐτῷ ταῦτά σοι δίδωμι' ἔχειν: 'You had scarcely uttered your words, when my whole nature revolted against them.' So ἐδεξάμην, 'I hail the omen,' *El.* 668: ἀπωλόμην, *ib.* 677: ὤμωξα, *Eur. El.* 248: and ξυνῆκα, ἦσθην *passim*.

537 ὥς ἐκ τῶνδε.] 'How then, as the matter stands, can I serve thee?'—ὥς ἐκ τῶνδε, *pro eo quod iam factum est*,—'remembering that these conditions pre-exist,'—'remembering that the child Eurysaces is, as I have explained, no longer in my keeping; and that therefore I can-

not gratify you by producing him.' Tecmessa no longer fears, as she did formerly (v. 340), that Ajax may harm the child. But she has a vague sense that his desire to see his son is connected with preparations for death. She therefore endeavours to evade his request, and to change the subject, by asking 'what, *that is in her power*, she shall do for him?'—In the form ἐκ τῶνδε, ἐκ means 'after'—i. e. 'presupposing'—'these things.' *Eur. Med.* 459, δμως δὲ καὶ τῶνδ' (in spite of all these discouragements) οὐκ ἀπειρηκὼς φίλοις | ἦκω: *Thuc.* IV. 17, ὥς ἐκ τῶν παρόντων.

ἄν...ἄν.] In conditional sentences with ἄν, the particle is usually placed immediately after the most emphatic word; and where it is desired to emphasize several distinct points in the hypothesis, ἄν may be repeated once or more after important words. Thus here: 'what *then*, under *these* circumstances,—can I do?' The first ἄν follows δῆτα, 'then'—emphatic as implying conditions which limit the offer. But it is desired to draw attention still more pointedly to those conditions. Therefore ἄν is repeated after ἐκ τῶνδε. Cf. *Eur. Andr.* 916, οὐκ ἂν ἐν γ' ἐμοῖς δόμοις | βλέπουσ' ἂν αὐγὰς τὰμ' ἐκαρποῦτ' ἂν λέχη: 'never in my house alive should she usurp my bed.' *Heracl.* 721, φθάνοις δ' ἂν οὐκ ἄν: 'too soon you could not be.'

539 καὶ μὴν πέλας γε, κ.τ.λ.] 'Oh, (καὶ μὴν) he is quite (γε) near, in the

ΑΙΑΣ

τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν;

540

ΤΕΚΜΗΣΣΑ

ὦ παῖ, πατήρ καλεῖ σε. δεῦρο προσπόλων
ἀγ' αὐτὸν ὅσπερ χερσὶν εὐθύγων κυρεῖς.

ΑΙΑΣ

ἔρποντι φωνεῖς, ἢ λελειμμένῳ λόγων;

ΤΕΚΜΗΣΣΑ

καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

attendants' charge.' Ajax having pressed his first demand, Tecmessa is compelled to yield, and does so with assumed cheerfulness. The notion of καὶ μὴν is, 'oh, if that is all,—if your request is so simple,—there need be no difficulty.' Cf. *El.* 554, ἀλλ' ἦν ἐφῆς μοι, ...λέξαιμ' ἂν: 'if you will permit me, I should like to speak...' Clytemnestra replies, καὶ μὴν ἐφίημι—'Oh, you have my leave,'—*i. e.* 'oh, if that is all,—if you are only waiting for my permission?' *O. T.* 344, ΤΕΙ. θυμοῦ δι' ὀργῆς ἥτις ἀγριωτάτη.—ΟΙ. καὶ μὴν παρήσω γ' οὐδέν, (*i. e.* you have given me *carte blanche*: well: I shall use it.)

προσπόλοις.] A dative of the agent, instead of ὑπό with genitive, sometimes follows passive verbs even in good prose: *e. g.* Dem. *de Fals. Legat.* p. 434, τῶν σοὶ πεπραγμένων κατηγορεῖ.—Madvig. *Synt.* § 38 g.

540 τί δῆτα μέλλει, μὴ οὐ, κ.τ.λ.] So Aesch. *P. V.* 645, τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;—μὴ οὐ, with the infinitive, follows verbs of preventing, denying, hesitating, distrusting,—but under the same limitation which restricts the use of *quoniam* in Latin,—viz. that a *negative* must be joined with the principal verb. Here, τί μέλλει is virtually equivalent to μὴ μελλέτω. But it would not be Greek to say, μέλλει μὴ οὐ παρῆναι. Cf. Plato *Gorg.*

p. 461 c, τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *i. e.* οὐδεὶς ἀπαρνήσεται: Her. VI. 88, οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι, *nihil iam dubitabant quin omnia experirentur.*

παρουσίαν ἔχειν]=παρῆναι. Cf. v. 564, θήραν ἔχων=θηρώμενος: Aesch. *Theb.* 1032, οὐδ' αἰσχυνομαι|ἐχουσ' ἀπιστον τήνδ' ἀναρχίαν πόλει=ἀπειθοῦσα.

543 ἔρποντι...λόγων.] 'Moves he at thy bidding, or lags behind thy sense?'—'is left behind by thy words—fails to comprehend them.' Ajax, at the back of the stage, has no view of the side passage by which the attendant approaches: hence his impatient question to Tecmessa. Cf. Eur. *Or.* 1085, ἢ πολὺ λείψαι τῶν ἐμῶν βουλευμάτων, 'you are far behind my plans' (*i. e.* you do not understand them): *Helen.* 1262, λείψομαι τῶν ἐν Ἑλληνισιν νόμων, 'I am not versed in the laws of Greece.'

544 καὶ δῆ.] *Iamiam*: 'even now.' Cf. Ar. *Av.* 175, ΠΕΙ. βλέψον κάτω.—ΕΠ. καὶ δῆ βλέπω. 'I am looking.'

545 αἶρε.] It seems unnecessary to understand αἶρε with reference to the higher level—the raised stage of the eccyclema (v. 348)—on which Ajax stood. The word seems simply to mean that the child was to be lifted from the ground to his father's arms.

ΑΙΑΣ

αἶρ' αὐτὸν, αἶρε δεῦρο. ταρβήσει γὰρ οὐ
νεοσφαγῇ που τόνδε προσλεύσσω φόνον,
εἵπερ δικαίως ἔστ' ἐμὸς τὰ πατρώθεν.
ἀλλ' αὐτίκ' ὥμοις αὐτὸν ἐν νόμοις πατρὸς
δεῖ πωλοδαμνεῖν κάξομοιοῦσθαι φύσιν.
ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,

545

550

546 νεοσφαγῇ φόνον.] Cf. v. 253, λιθόλευστον Ἄρη: Eur. *El.* 1172, νεοφόνους ἐν αἵμασι.

547 δικαίως]=ἀκριβῶς, ἀληθῶς. Lucian *de Hist. Conscrib.* c. 39, ἀλλ' οὐ Ξενοφῶν αὐτὸ ποιήσει, δίκαιος συγγραφεὺς, οὐδὲ Θουκυδίδης: (*qui iustus est historicus*: 'a legitimate historian') Soph. *Trach.* 611, εἴ ποτ' αὐτὸν...ἴδοιμι σωθέντ' ἢ κλύοιμι πανδίκως=παντελῶς.

τὰ πατρώθεν.] 'On the father's side.' The words εἵπερ δικαίως ἔστ' ἐμὸς would have expressed the meaning sufficiently without the addition of τὰ πατρώθεν. But the added words have a special point,—not, perhaps, without irony. 'The child who is Tecmessa's τὰ μητρόθεν may have derived from his mother certain qualities which would make him shrink at the sight of blood. But if Ajax has been his father, the temperament of the other parent matters little. The inherited nature of Ajax will vanquish all meaner elements.'

548 ἀλλά...φύσιν.] ('He will not shrink from this sight, though unused to it.) But he must at once be broken into his father's rugged school, and moulded to the likeness of his nature.'—ὥμοι νόμοι—habits of hardy indifference to the sight of things which unnerve slighter natures: cf. the epithets of Ajax, ὥμοκρατής, v. 205, ὥμόφρων, v. 931.—Not τρόποι, but, with a certain heroic arrogance, νόμοι,—a term implying that his peculiar system of usages has a higher unity, a deeper and more earnest meaning, than any set of habits arbitrarily formed. It is a

distinct and authoritative code, carrying the sanction of a great example. Cf. Hor. *Od.* II. 15. 11, *non ita Romuli Praescriptum et intonsi Catonis Auspiciis veterumque norma.*

549 πωλοδαμνεῖν.] Properly, to break in a young horse: cf. Plut. *Them.* c. 2, τοὺς τραχυτάτους πῶλους ἀρίστους ἵππους γίγνεσθαι φάσκων, ὅταν, ἥς προσήκει, τύχῳσι παιδείας καὶ καταρτύσεως. Lucian employs the same metaphor, *Amor.* c. 45, καὶ βραχὺ τὴν νεότητα πωλοδαμνήσας ('having broken in his youthful strength') ἐν εἰρήνῃ μελετᾷ τὰ πολεμικά. For the structure of the phrase πωλοδαμνεῖν ἄνθρωπον, compare ταυροκτονεῖν βοῦς, *Trach.* 760: βουκολεῖν ἵππους, *Il.* XX. 221: νέκταρ οἰνοχοεῖν, *ib.* IV. 3.

ἐξομοιοῦσθαι.] Passive: αὐτὸν being the accusative after πωλοδαμνεῖν, but before ἐξομοιοῦσθαι. Cf. v. 689, note.

550 ὦ παῖ, γένοιο, κ.τ.λ.] Cf. Attius (circ. 140 B.C.) *Armorum Iudicium* (a tragedy on the subject of the contest for the arms of Achilles), frag. 109, *Virtute sis par, dispar fortunae patris*: Virg. *Aen.* XII. 435 (Aeneas to Ascanius), *Disce, puer, virtutem ex me verumque laborem, Fortunam ex aliis.* Eur. *Alc.* 181, (the θεράπων to Admetus)—σέ δ' ἄλλη τις γυνή κεκτήσεται, | σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.—Compare Hector's prayer for his son (*Il.* VI. 476): 'Zeus and ye other gods, grant, I pray you, 'that this my son also may become, 'like me, illustrious among the Trojans...And may some one say of him

τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
ὁθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος,
[τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν.]
ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης.
ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ἔπως πατρὸς
δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης.
τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν

'some day, as he comes back from
'battle, *Now this man is much better*
'than his father.'

552 καὶ νῦν.] 'Even now,'—before the prosperity which I invoke for you has had time to unfold itself.

553 οὐδέν.] Probably the accusative: cf. v. 996, and Aesch. *Ag.* 85, τὶ δ' ἐπαισθόμενῃ...; But οὐδέν might be adverbial; cf. v. 115, φείδου μηδὲν ὠνπερ ἐννοεῖς.

554 ἐν τῷ φρονεῖν γὰρ μηδέν.] 'Yes, in the slumber of the feelings is life sweetest.'—τὸ μὴ φρονεῖν, 'to be without understanding'; meaning here, to have as yet no developed moral sense; as Mimnermus (quoted by Schneidewin) says, *frag.* 2. 4, πῆ-χυιον ἐπὶ χρόνον ἀνθεσιν ἤβης | τερπόμεθα πρὸς θεῶν, εἰδότες οὐτὲ κακὸν | οὐτ' ἀγαθόν.—The following line—τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν—is rejected as spurious by Dindorf and most other editors, but is defended by Hermann. The meaning at least, is intelligible:—'insensibility, though an evil, is a painless evil':—an evil, as precluding τὸ χαίρειν: a painless evil, because exempt from τὸ λυπεῖσθαι. The praise of unconscious childhood leads the speaker to a bitter reflection on his own experience,—that the pains of moral consciousness outbalance its pleasures. But the bracketed verse is certainly an awkward interruption to the coherence of the lines before and after it.

555 ἕως...μάθης.] ἕως is used (1) with aor. indic. of a definite event

in past time: ἐπολέμησαν ἕως ἐνίκησαν: Madvig *Synt.* § 114 c R. 1.—(2) with subjunctive and ἂν, of an uncertain event in future time: πολέμησουσιν ἕως ἀνικήσωσιν. In poetry the ἂν is sometimes omitted, as here: cf. *Trach.* 147, ἀμοχθον ἐξαίρει βίον...ἕως...γυνή | κληθῇ: Madv. *Synt.* § 127 R. 2.—(3) with optative and ἂν, of an uncertain event in past time (ἂν being sometimes omitted in poetry): ἐπολέμησαν ἕως ἂν νικήσαιεν, 'until they should conquer:' or when an abstract case is put in the opt. with ἂν: οὐκ ἀποκρίναίω ἂν, ἕως ἂν σκέψαιο, 'you would not answer, until...' (Plato *Phaedo* p. 101 D).

556 πρὸς τοῦτο.] sc. τὸ μαθεῖν τὸ χαίρειν καὶ τὸ λυπεῖσθαι.

δεῖ σε...ὅπως δείξεις.] This construction is usually explained by an ellipse of ὁρᾶν or σκοπεῖν: δεῖ σε σκοπεῖν ὅπως δείξεις. It is perhaps simpler to say that the usual infinitive after δεῖ is resolved into ὅπως with fut. indic. A somewhat analogous construction is found in Ar. *Eq.* 926, εἰς τοὺς πλουσίους | σπεύσω σ' ὅπως ἂν ἐγγραφήης, instead of σπεύσω σε ἐγγραφήναι.—Cf. *Phil.* 55, τὴν Φιλοκτήτου σε δεῖ | ψυχὴν ὅπως λόγοισιν ἐκκλέψεις: Cratinus *ap.* Athen. ix. p. 373, δεῖ σ' ὅπως ἀλεκτρυόνος | μηδὲν διοίσεις τοὺς τρόπους.

558 τέως.] 'Awhile:' τέως, ἕως ἂν μάθης τὸ χαίρειν, κ.τ.λ. The word τέως is used, (1) strictly as correlative to ἕως: e.g. *Od.* iv. 90, ἕως ἐγώ... | ἡλώμην, τέως μοι ἀδελφεὸν ἄλλος ἐπεφνεν: but τόφρα was

ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονῇν.
οὗτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίση
στρυγαῖσι λάβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι
λείψω τροφῆς ἄοκνον ἔμπα, κεῖ τανῦν
τηλωπὸς οἴχνει, δυσμενῶν θήραν ἔχων.

560

often used instead.—(2) Absolutely—'for a while:' Herod. i. 82, τέως μὲν...τέλος δέ.—(3) In the Attic orators τέως sometimes has the peculiar sense of 'hitherto:' e.g. Lysias in *Ephicr.* p. 179. 13, ὥσπερ ἐν τῷ τέως χρόνῳ εἰθισμένοι ἐστέ.

κούφοις πνεύμασιν.] 'Feed on light airs'—as a tender plant, sheltered from storms, is nourished only by gentle breezes. κούφοις—'airily-floating,' 'softly-breathing':—with the further notion of childhood's light, careless gaiety. For a time childhood may shun the rude winds of the world, and live apart 'in a region of its own, where neither the day-god's heat, nor rain, nor any tempest troubles it' (*Trach.* 144—6). Cf. Dion Chrysostomus *Orat.* xii. 30 (quoted by Schneidewin):—(plants) τρεφόμενοι τῇ διηνεκεί τοῦ πνεύματος ἐπιρροῇ, ἀέρα ὑγρὸν ἔλκοντες, ὥστε νήπιον παῖδες.—*Orphica* 67. 6, αὔραι ψυχότροφοι.

βόσκου.] Lucr. v. 885, vesci vitulibus auris.

559 μητρὶ τῇδε χαρμονῇν.] This is the only place in which Ajax shews any tenderness for Tecmessa (for his language at v. 652 is mere artifice, employed to quiet the fears of the Chorus): and even this hint of affection is elicited by her nearness to the child in whom his interest is centered. The words themselves recall Hector's in the *Iliad* (vi. 479), καὶ ποτέ τις εἴπησι, Πατρός γ' ὄγε πολλὸν ἀμείνων, | ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα, | κτείνας δῆϊον ἀνδρα· χαρεῖν δὲ φρένα μήτηρ.—χαρμονῇν, accus. in apposition to the sentence: Eur. *Or.* 1105, 'Ελέ-

νην κτάνωμεν,—Μενέλεω λύπην πικράν.

560 οὗτοι σ' Ἀχαιῶν, κ.τ.λ.] A reply to Tecmessa's forebodings, (vv. 510 ff.)—οὗτοι μὴ...ὑβρίση: Madvig *Synt.* § 124 a R. 3. Cf. v. 83. 562 τοῖον.] Cf. v. 164, note.

πυλωρὸν φύλακα.] 'A trusty warder,'—πυλωρός implying watchful, jealous care. Cerberus is Αἰδου πυλωρός κύων (Eur. *H. F.* 1277).

563 τροφῆς ἄοκνον ἔμπα, κ.τ.λ.] 'Who will not flag in care, albeit now he is following a far path, busied with chase of foes.' τροφῆς depends on ἄοκνον, considered as an adjective of fulness: Madvig *Synt.* § 63 a.—ἔμπα with ἄοκνον: 'assiduous all the same, although,' &c. Cf. v. 122, note. The form ἔμπα is found also in Pind. *N.* iv. 58.

κεῖ.] The usual distinction between εἰ καὶ and καὶ εἰ is that the former states an actual, the latter an imaginary case: ἀνθρωπος, εἰ καὶ θνητός ἐστι: ἀνθρωπος, καὶ εἰ ἀθάνατος ἦν. But καὶ εἰ sometimes admits an existing fact which the speaker concedes with reluctance, or wishes to make light of: e.g. Aesch. *Cho.* 290, κεῖ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον: 'though (perhaps) I do not feel confident, the deed must be done.'

564 οἴχνει.] The word implies a lonely or remote path: 'maestae oberrationis vim habet,' Ellendt s.v. Cf. *El.* 165, τάλαιν', ἀνύμφευτος αἰὲν οἴχνῳ.

θήραν ἔχων.] Cf. v. 543, παρυσίαν ἔχων, note.—Teucer had gone on a foray (v. 343) among the uplands of the Mysian Olympus (v. 720).

ἄλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς,
 ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,
 κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως
 τὸν παῖδα τόνδε πρὸς δόμους ἐμούς ἄγων
 Τελαμῶνι δείξει μητρί τ', Ἐρίβοιαν λέγω,
 ὥς σφιν γένηται γηροβοσκὸς εἰσαεῖ.

570

[μέχρις οὐ μυχοὺς κίχῳσι τοῦ κάτω θεοῦ.]
 καὶ τὰμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς
 θήσουσ' Ἀχαιοῖς μήθ' ὁ λυμεὼν ἐμός.
 ἄλλ' αὐτό μοι σὺ, παῖ, λαβὼν ἐπώνυμον,

565 ἀσπιστῆρες.] Cf. v. 1186, where the Salaminian sailors complain of their 'sore burden of martial toils' (δορυσσοήτων μόχθων).

566 τήνδε...χάριν.] 'This task of love'—care for Eurysaces.

567 ἀγγείλατε.] Cf. v. 990.

569 Ἐρίβοιαν λέγω.] Added to shew that he does not mean Teucer's mother, Hesione (v. 1300). Eriboea was the daughter of Alcatheus, king of Megara,—a territory which the Athenians regarded as originally Attic, since, as a portion of the ancient Ionia, it had been subject to Theseus. (Schneidewin.)—Hermann, Lobeck, and others, Ἐριβοία λέγω. Cf. Aesch. frag. 169, ἄλλ' Ἀντικλείας ἄσπον ἦλθε Σίσυφος, | τῆς σῆς λέγω τοι μητρός.

571 μέχρις οὐ, κ.τ.λ.] Elmsley and Dindorf agree in rejecting this verse, as inserted by a commentator for the purpose of limiting εἰσαεῖ. As Lobeck says, 'μέχρις et ἄχρις apud Tragicos non leguntur.' Hermann once conjectured ἔστ' ἄν, but afterwards read μέχρις μυχοῦς.

572 καὶ μήτε...μήτε.] Depending on ὅπως, v. 567.

ἀγωνάρχαι.] 'Stewards of games,'—acting at once as presidents and judges: the prose word was ἀγωνοθέτης. The mere function of judge was also expressed by βραβεύς (El. 690). At the Olympic festival the judges were called Ἑλλανοδίκαι.

573 θήσουσι.] Propose as prizes.

Cf. Od. xi. 545, δικάζομενος παρὰ νηυσὶν | τεύχεσιν ἀμφ' Ἀχιλλῆος: ἔθηκε δὲ πότνια μήτηρ, | παῖδες δὲ Τρώων δέικασαν καὶ Παλλὰς Ἀθήνη.

ὁ λυμεὼν ἐμός.] The position of the article is singular. Ordinary usage required either ὁ ἐμός λυμεὼν, or λυμεὼν ὁ ἐμός: ὁ λυμεὼν ἐμός ought to mean, 'the destroyer is mine.' It has been proposed to read ὁ λυμεὼν ἐμοί: Schaefer reads μήτε λυμεὼν ἐμός.—Only three parallel cases have been adduced: (1) In Eur. Hipp. 683, the received reading is Ζεὺς σ' ὁ γεννήτωρ ἐμός | πρόρριζον ἐκτρίψειεν.—(2) An Elean inscription in Boeckh's Corp. Inscr. i. p. 26, τῷ Δι' Ὀλυμπίῳ: (3) Athenaeus vii. p. 725, τῇ Ἐκάτῃ τριγλανθίνῃ.—In the two latter cases, however, the words Ζεὺς-Ὀλύμπιος—Ἐκάτη-Τριγλανθίνη—may be regarded as forming single titles.

574 ἄλλ' αὐτό...σάκος.] 'No—this take thou, my son,—the broad shield from which thou hast thy name;—hold, wielding it by the bulky armlet, that sevenfold, spear-proof targe!'

ἐπώνυμον.] The child of 'shield-bearing' Ajax (v. 19) had received the surname of Eurysaces, just as Hector's son, whose proper name was Scamandrius, received from the Trojans the surname of Astyanax (Il. vi. 402)—τόν ρ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι | Ἀστυνάκτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.

Εὐρύσακες, ἴσχε διὰ πολυρράφου στρέφων
 πόρπακος ἐπτάβοιον ἄρρηκτον σάκος·
 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.
 ἄλλ' ὥς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
 καὶ δῶμα πάκτου, μηδ' ἐπισκῆνους γόους
 δάκρυε. κάρτα τοι φιλοίκτιστον γυνή.

580

576 πόρπακος.] Here, apparently a handle formed by twisted thongs, through which the arm was passed; usually a metal ring (otherwise κρῖκος) for the same purpose, which was taken out when the shield was not required for use. Thus in the Knights (v. 848) the Sausage-seller makes it a charge against Cleon that he had dedicated shields in the acropolis, αὐτοῖσι τοῖς πόρπαξιν—as if ready for immediate use against the people. In Homer the handle of the heavy shield (θυρεός) is formed by cross-pieces of wood (κανόνες, Il. viii. 193): to these succeeded the later invention of the πόρπαξ: and later still, the ὄχανον, a handle of cross-bands,—invented, according to Her. i. 171, by the Carians.

ἐπτάβοιον.] The shield made for Ajax by Tychius, σκυτοτόμων ὄχ' ἄριστος: who covered it with seven layers of bull's-hide, and an eighth of brass,—ἐπὶ δ' ὄγδοον ἤλασε χαλκόν, Il. vii. 220.

577 τὰ δ' ἄλλα τεύχη.] When Achilles slew Eetion, the father of Andromache, he forebore to despoil the corpse—ἄλλ' ἄρα μιν κατέκρη σὺν ἐντεσι δαιδαλέοισιν (Il. vi. 418). Again, in the Odyssey (xi. 74), the shade of the unburied Elpenor pleads with Odysseus—ἄλλὰ με κακῆται σὺν τεύχεσιν, ἄσσα μοι ἔστιν. The body-armour is termed ὑπασπίδιος κόσμος: see v. 1408.

κοῖν' ἐμοί.] Ant. 546, μὴ μοι θάνης σὺ κοινά.

τεθάψεται.] Interment was the rule in historical times; cremation in the Homeric age (πυραὶ νεκῶν καίοντο θαμειαί, Il. i. 52). Aga-

memnon's tomb is called πυρά in Soph. El. 901: and the pretended remains of Orestes are δέμας | φλογιστὸν ἤδη καὶ κατηνθρακωμένον (ib. 58). On the other hand more than one disinterment of the so-called relics of some ancient hero is recorded in historical times: e.g. of Orestes at Tegea, circ. 560 B.C. (νεκρὸν μήκει ἴσον ἐόντα τῇ σορῷ, Her. i. 68:) and of Theseus at Scyros, circ. 476 B.C. (Plut. Thes. c. 36, εὐρέθη δὲ θήκη τε μεγάλου σώματος αἰχμῇ τε παρακειμένη χαλκῇ καὶ ξίφος.)

579 πάκτου.] 'Make fast,' 'close.' Ar. Lys. 264, μοχλοῖς δὲ καὶ κλήθροι· σιν τὰ προπύλαια πακτοῦν. The verb πακτώ is from πακτός, Doric for πηκτός. The expression in Ar. Ach. 479, κλεῖε πακτὰ δωμάτων, 'close the barriers (doors) of the house'—is parodied from Euripides.—Ajax now wishes to be left alone in the tent, and desires Tecmessa to shut him in: she is then to withdraw to the apartment of the women.

ἐπισκῆνους.] 'At,' i.e. 'before'—'the tent.' Cf. O. T. 184, ἀχὰν παραβώμιον.

580 φιλοίκτιστον.] 'In good truth a woman is a plaintive thing.' Cf. Eur. H. F. 536, τὸ θῆλυ γὰρ πῶς μᾶλλον οἰκτρὸν ἀρσένων, 'women are somehow quicker to utter their grief than men.' Schol. ad Il. xxii. 88, φίλοικτον χρῆμα ἢ γυνή. The adj. φιλοίκτιστος is formed from οἰκτίζω (active voice, 'to pity,' midd., 'to lament'). Hermann distinguishes φίλοικτος, 'given to laments,' from φιλοίκτιστος, 'pitiable,' but Lobeck observes—'φίλοικτος a φιλοίκτιστος, pro quo Aeschylus φιλόδυρτος dixit,

πύκαζε θᾶσσον. οὐ πρὸς ἱατροῦ σοφοῦ
θρηνεῖν ἐπὶ δᾶς πρὸς τομῶντι πήματι.

ΧΟΡΟΣ

δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.

ΤΕΚΜΗΣΣΑ

ὦ δέσποτ' Αἴας, τί ποτε δρασείεις φρενί; 585

ΑΙΑΣ

μὴ κρίνε, μὴ ἔεταζε. σωφρονεῖν καλόν.

dubito an distingui non magis possit quam φίλερις et φιλέριστος similiaque, si de personis dicuntur.' The neuter adjective is contemptuous: cf. Ar. *Eccl.* 236, χρήματα πορίζειν εὐπορώτατον γυνή: Eur. *El.* 1035, μῶρον μὲν οὖν γυναῖκες.

581 οὐ πρὸς ἱατροῦ...πήματι.] 'Tis not for a skilful leech to drone charms over a sore that craves the knife.' Lamentation can do no good when a man's whole life is incurably tainted with dishonour. There remains but one resource—his own sword. Cf. Ovid *Met.* 1. 190, *Cuncta prius tentata: sed immediate vulnus Ense recidendum est, ne pars sincera trahatur.*—Incantations, ἐπὶ δᾶι, held a recognised place in the pharmacy of early Greece. When patients applied to the centaur Chiron, says Pindar (*P.* III. 90), 'he loosed and delivered them from 'various ills,—treating some with 'gentle spells, (τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων,) 'some with soothing 'draughts, or by hanging charms 'about them; and some by surgery 'he restored to health.' The incantation was usually employed in connection with some specific, to aid its working: see Plato *Charm.* p. 155 E (Socrates is speaking ironically), 'I said that the thing itself was a mere leaf; but that there was an incantation for use with the charm (ἐπὶ δὴ δέ τις ἐπὶ τῷ φαρμάκῳ εἴη), which if it should be sung when the charm

was applied, a cure was certain; but without the incantation there would, I added, be no use in the leaf.'—Already in the time of Demosthenes such arts were generally ridiculed: Dem. *in Aristog.* 1. p. 793, ταῦτα λαβὼν τὰ φάρμακα καὶ τὰς ἐπὶ δᾶς...μαγγανεύει καὶ φενακίζει καὶ τοὺς ἐπιλήπτους φησὶν ἰᾶσθαι.

582 τομῶντι.] 'That craves the knife,'—lit., 'desiring to use the knife' (for its own relief). Desiderative verbs in ᾶω or ἰᾶω are formed from substantives. The following occur:—θανατάω ('I long to die')—θάνατος: κλαυσιάω (κλαυσις): μαθητιάω: στρατηγιάω: τυραννιάω: φονάω: ὠνητιάω.

583 προθυμίαν.] 'This eager haste,'—the impatience of Ajax to be alone; cf. v. 581, πύκαζε θᾶσσον.

584 οὐ γάρ μ' ἀρέσκει.] For the 'Attic' accus., cf. v. 112, note.

585 δρασείεις.] Cf. v. 326, note.

586 μὴ κρίνε.] 'Ask not.' *Ant.* 398, τήνδ' αὐτὸς λαβὼν | καὶ κρίνε κάξ' ἐλεγε, 'question—examine her.' *Trach.* 314, τί δ' οἶδ' ἐγώ; τί δ' ἄν με καὶ κρίνοις; The use of κρίνειν for ἀνακρίνειν is peculiar to Sophocles.

σωφρονεῖν καλόν.] 'To be discreet is good.' Hector, importuned by Andromache, bids her 'go into the house, and mind her proper tasks' (τὰ σαυτῆς ἔργα κόμιζε, *Il.* VI. 490).

ΤΕΚΜΗΣΣΑ

οἴμ' ὥς ἀθυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου
καὶ θεῶν ἰκνοῦμαι μὴ προδοὺς ἡμᾶς γένῃ.

ΑΙΑΣ

ἄγαν γε λυπεῖς. οὐ κάτοιισθ' ἐγὼ θεοῖς
ὥς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι; 590

ΤΕΚΜΗΣΣΑ

εὐφήμα φώνει.

ΑΙΑΣ

τοῖς ἀκούουσιν λέγε.

ΤΕΚΜΗΣΣΑ

σὺ δ' οὐχὶ πείσει;

ΑΙΑΣ

πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚΜΗΣΣΑ

ταρβῶ γὰρ, ὦναξ.

588 μὴ προδοὺς...γένῃ.] *Ne committas ut nos destituas.* 'Be not guilty of forsaking us.' Cf. *Phil.* 772, μὴ σαυτὸν θ' ἅμα | κάμ', ὅντα σαυτοῦ πρόστροπον, κτείνας γένῃ: 'lest thou become the murderer of:' Plato *Soph.* p. 217 C, μὴ, ὦ ξένη, ἡμῖν τὴν γε πρώτην αἰτησάντων χάριν ἀπαρνηθεῖς γένῃ,—'do not be guilty of refusing—' Her. III. 64, μαθὼν δὲ ὡς μάτην ἀπολωλεκῶς εἴη τὸν ἀδελφεόν, ἀπέκλαιε τὸν Σμέρδιν.

589 ἄγαν γε λυπεῖς.] 'O, 'tis too much!' Cf. *Ant.* 572, 12. ὦ φίλταθ' Αἴμων, ὥς σ' ἀτιμάζει πατήρ. KP. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

θεοῖς...ὀφειλέτης.] Ajax regards himself as the victim of Athene's displeasure (v. 401),—with no hope of succour from other deities (v. 399)—nay, 'manifestly hated by the gods' (v. 457). Why adjure *him* by their name? What duty or service did he longer owe them? They had cast him off: what motive remained for wishing to please them? This view of the give-and-take relation

AJ.

between gods and men is highly characteristic of ancient paganism. See Virg. *Aen.* XI. 51, *Nos iuvenem exanimium et nil iam coelestibus ullis Debentem vano moesti comitatur honore.* He was dead, and so his account with the gods was closed: he was quits with them; they had done their worst. Maximian (circ. 500 A.D.?) *Eleg.* v. 231, (the speaker is an old man,) *nil mihi cum superis: explevi munera vitae:* 'I have no more to do with the gods; I have fulfilled the duties of life:' i. e. 'they have no further claim upon me, and I have little more to hope or fear from them.'

οὐδὲν ἀρκεῖν.] *Nihil praestare officii.* Cf. v. 439.

591 τοῖς ἀκούουσιν λέγε.] Cf. Eur. *H. F.* 1185 (AM. ἐπάθομεν πάθεα μέλεα πρὸς θεῶν).—ΘΗ. εὐφήμα φώνει.—AM. βουλομένοισιν ἐπαγγέλλει ('your admonition meets willing ears,' i. e. 'I wish I could εὐφήμα φωνεῖν:') Aesch. *Ag.* 1631, δεχομένοις λέγεις θανεῖν σε.

Ἰδαία μίμνω λειμῶνι ἀποινα, μνηῶν
 ἀνήριθμος αἰὲν εὐνώμα
 χρόνῳ τρυχόμενος,
 κακὰν ἐλπίδ' ἔχων
 ἔτι μέ ποτ' ἀνύσειν
 τὸν ἀπότροπον αἰδηλον Ἀιδαν.

have been desirable to replace it, if possible, by a participle in the sense of 'occupying.'—(3) εὐνώμαι. In passages of this kind, the misery of bivouacking in the open air (δυσανλία) is usually a prominent topic: see Aesch. *Ag.* 542—545, and vv. 1206—1210 of this play.

It remains to notice (a) Bergk's conjecture, adopted in the 5th edition of Schneidewin:—Ἰδᾶδι μίμνων χειμῶνι πῶα τε, μνηῶν | ἀνήριθμος, αἰὲν εὐνώμαι | πόνῳ τρυχόμενος, 'abiding in the land of Ida,' (Ἰδᾶδι = ἐν γῇ Ἰδᾶδι) 'in winter and grass-time' (summer), I ever bivouac oppressed 'by toil,' &c. Cf. Rhianus (of Crete, author of epic *Μεσσηνικά*, circ. 222 B.C.) *ap.* Paus. IV. 17. 6, ἐστρατόωντο | χεῖματά τε πόας τε δύω καὶ εἰκοσι πάσας.—(b) Schneidewin's former conjecture:—Ἰδαία μίμνων λειμῶνι πῖσῃ, ἀλγέων | ἀνήριθμος, αἰὲν εὐνώμαι | δρόσῳ τρυχόμενος: 'bearing up against (the hardships of) Ida's meadow-plains, amid countless miseries I bivouac,' &c. (*Il.* xx. 9, πῖσα ποιήεντα, 'grassy meadows.') But μίμνειν πῖσα, 'to withstand (endure) meadows,' is a singular phrase.

604 μνηῶν ἀνήριθμος.] Genitive of fulness: cf. v. 563, τροφῆς ἄοκνος: *El.* 232, ἀνάρητος...θρήνων.—*Madv. Synl.* § 63 a.

606 ἐλπίδα.] Cf. v. 799: *Her.* VIII. 12, ἐς φόβον κατιστέατο ἐλπίζοντες πάγχυ ἀπολέσθαι: 'looking forward to utter destruction.' Lucan v. 455, *Naufregii spes omnis abit.*

607 ἔτι με...ἀνύσειν.] The Latin construction ἐλπίζων με ἀνύσειν gives a stronger emphasis to the speaker's self-commiseration. Cf. *El.* 471,

πικρὰν | δοκῶ με πείραν τήνδε τολμήσειν ἔτι. And so *El.* 65, *Trach.* 706. In most cases where this full construction is used the subject to the principal verb is directly contrasted with some other person: e.g. *Od.* VIII. 221, τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι. In other instances—frequently in Plato's dialogues—the enclitic με occurs in this construction without such definite emphasis,—serving, however, to mark lightly the separate personality of the speaker: e.g. Plato *Sym.* p. 175 E, οἶμαι γὰρ με παρὰ σοῦ...σοφίας πληρωθήσεσθαι: *id.* *Rep.* p. 400 B, οἶμαι δέ με ἀκηκοέναι.

ἀνύσειν.] 'Reach: 'pass to: 'O. C. 1562, ἐξανύσαι...τὰν παγκευθῇ κάτω | νεκρῶν πλάκα: *Eur. Suppl.* 1142, ποτανοὶ δ' ἤνυσαν τὸν Αἴδαν.

608 ἀπότροπον...αἰδηλον.] 'The direful, the gloom-wrapt Hades.'—ἀπότροπον = ὅλον ἂν τις ἀποτρέποιτο: 'horrible.' That Sophocles used the word in this sense appears certain from *O. T.* 1312, ἰὼ σκότου | ἐμὸν νέφος ἀπότροπον, (Oedipus exclaims,)—'Oh darkness enshrouding me, from which all men turn: (the Chorus had just been expressing their horror.) Otherwise ἀπότροπος Αἰδῆς might well mean 'remote, aloof from men and gods,' 'sullen: cf. *Eur. Hec.* 2, ἵν' Αἰδῆς χωρὶς ᾤκισται θεῶν. See Bion *idyll.* II. 2, ἐν ἄλσει δένδραεντι...τὸν ἀπότροπον εἶδεν Ἐρωτα, ἐσθόμενον πύξοιο ποτὶ κλάδον: 'Love, the solitary.'—αἰδηλος Αἰδῆς,—two words of the same origin: cf. *O. T.* 603, Πυθῶ δ' ἰὼν | πεύθου: (Strabo mentions the derivation of Πυθῶ from πυθέσθαι, IX. p. 419:) *Hom. Il.* II. 758, Πρόθοος θοδὸς ἡγεμόνευεν.

ἀντιστροφή α'.

καί μοι δυσθεράπευτος Αἴας
 ξύνεστιν ἔφεδρος, ὥμοι μοι,
 θεία μανία ξύναυλος
 ὃν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ
 κρατοῦντ' ἐν Ἀρεί νῦν δ' αὖ φρενὸς οἰοβώτας
 φίλοις μέγα πένθος ἡύρηται.
 τὰ πρὶν δ' ἔργα χεροῖν

610 ἔφεδρος.] 'A fresh trouble in reserve: lit., 'reserve champion,'—as if, when other adversities abated, Ajax stepped into their place and took his turn at harassing the sufferers. The ἔφεδρος was a third combatant,—'sitting by' to fight the winning pugilist or wrestler. See *Ar. Ran.* 791, (Aeschylus and Euripides are contesting the tragic throne: Sophocles waived his pretensions, and) ἐμελλεν...ἔφεδρος καθεδείσθαι: κἂν μὲν Αἴσχυλος κρατῇ, | ἔξιν κατὰ χάραν: εἰ δέ μὴ, περὶ τῆς τέχνης | διαγωνιείσθ' ἔφασκε πρὸς γ' Εὐριπίδην.—*Martial* v. 24. 8, *Hermes* (an invincible gladiator) *suppositicius sibi ipse*, 'his own reserve champion,' i.e. needing none to back him,—an imitation of Aesch. *Cho.* 851, ἔφεδρος | μόνος ὦν δισοῖς θεῖος Ὀρέστης.

611 ξύναυλος] = σύνοικος, συνών. Cf. *Phil.* 1168 ἄχθος ᾧ ξυνοικεῖ: *O. T.* 337, ὀργὴν...τὴν σὴν ὁμοῦ | ναίουσαν οὐ κατείδες, i.e. 'dwelling in thy bosom.'—θεία: cf. vv. 176, 278.

612 ἐξεπέμψω.] 'Sentest forth from thee' (middle voice)—'sentest forth on thy own behalf,' as a cherished son and representative. For the force of the middle cf. *Her.* II. 25, δοκέει δέ μοι οὐδὲ πᾶν τὸ ὕδωρ τὸ ἐπέτειον ἐκάστοτε ἀποπέμπεσθαι τοῦ Νείλου ὁ ἥλιος: 'Moreover I do not think that the sun *thrusts off* all the water annually absorbed from the Nile: and so ἀποπέμπεσθαι of *putting away* a wife, *id.* VI. 63: Aesch. *Theb.* 664, (neither in his youth nor in his manhood) Δίκη προσεῖπε καὶ κατηξιώσατο,—'did Jus-

tice greet him and acknowledge him for her own'—deem him worthy of herself. Cf. ἐξελευσάμην, v. 531.

πρὶν δὴ ποτε.] 'In some bygone day:—lit., 'formerly (πρὶν), I suppose (δὴ), at some time or other (ποτέ).' In such phrases δὴ adds a certain vagueness,—contemptuous or pathetic,—to the particle with which it is joined; e.g. ἄλλος δὴ, *alius nescio quis*: μέμνησθε δὴ πον, 'you preserve a memory somewhere or other,' i.e. 'I presume you remember: δστις δὴ, 'whoever it was,' &c.—Cf. *Eur. Suppl.* 1130, σποδοῦ πλήθος...ἀντὶ σωμάτων | εὐδοκίμων δῆποτ' ἐν Μυκῆναις, 'once (δὴ) of yore famous: Aesch. *Ag.* 560, Τροίαν ἐλόντες δῆποτε, *tandem aliquando*.

614 φρενὸς οἰοβώτας.] 'A lonely pasturer of his thoughts: i.e. 'a nurser of lonely thoughts,'—one who broods sullenly apart, as did Ajax 'in his pause of many days from battle' (v. 195) before the outbreak of his frenzy,—and after it, in that gloomy despair which augured his purpose 'to do some evil deed' (v. 326),—like Bellerophon in Homer, 'devouring his own soul,—avoiding the path of men' (*Il.* VI. 202).—Cf. Aesch. *Ag.* 652, ἐβουκολοῦμεν φροντίσιν νέον πάθος: Theocr. XI. 80, ἐποίμαινε τὸν ἔρωτα.

615 ἡύρηται.] γεγένηται. The passive form ἡύρηται does not appear to have been used as a deponent.

616 ἔργα χεροῖν.] Cf. v. 439.—ἔργα χεροῖν ἀρετῆς = χειρουργήματα ἀρετῆς: for the double genitive cf. v. 309, ποίε.

μεγίστας ἀρετᾶς

ἄφιλα παρ' ἀφίλοις

ἔπεσ' ἔπεσε μελέοις Ἀτρείδαις.

στροφή β'.

ἦ που παλαιᾷ μὲν ἔντροφος ἀμέρα,

λευκῷ δὲ γῆρα μάτηρ' νιν ὅταν νοσοῦντα

φρενομόρως ἀκούσῃ,

αἴλινον αἴλινον

οὐδ' οἰκτρᾶς γοοῦν ὄρνιθος ἀηδοῦς

620 ἄφιλα... Ἀτρείδαις.] 'Have fallen dead, nor lit a spark of love in the loveless, the miserable Atreidae.'—ἔπεσεν ἄφιλα 'have turned out unproductive of gratitude' παρ' Ἀτρείδαις 'in the minds of the Atreidae.' Cf. Pind. O. XII. 14, πολλὰ δ' ἀνθρώποις παρὰ γνῶμαν ἔπεσεν, multa praeter spem solent cadere (evenire).—For παρὰ cf. Dem. Olynth. II. p. 18, 3, τοσοῦτω θαυμαστότερος παρὰ πᾶσι νομίζεται.

622—634. Metres of the second strophe:—

Vv. 622, 3. ἦ που | παλαιᾷ μὲν | ἔντροφος ἀ|μερᾷ: iambic dipodia; followed by Glyconic verse of trochee, choriambus, iambus.

Vv. 624, 5. λευκῷ δὲ γῆρα || μάτηρ' νιν ὅταν | νοσοῦντα: iambic dipodia; followed by Glyconic verse of spondee, choriambus, bacchius.

V. 626. φρενομόρως ἀκ|οῦσῃ: trochaic tripodia.

V. 627. αἴλινον | αἴλινον: dactylic dimeter.

V. 628. οὐδ' οἰκτρᾶς γοῶν ὄρνιθος ἀ|ηδοῦς: spondee; choriambic dimeter hypercata.

Vv. 629, 30. ἦσει | δῦσμορος ἀλλ' | ὀξύτουνος | μὲν ὠδᾶς: spondee; choriambic dimeter: bacchius.

V. 631. θρηνησ|εῖ χερσὶ πλῆκτοῖ δ|: dactylic trimeter.

V. 632. ἐν στέρνοισι πῆσ|οῦνται |: same.

Vv. 633, 4. δοῦποι | καὶ πόλιᾶς || ἀμύγμα | χαῖτας: spondee, choriambus: iambic penthemimer.

622 παλαιᾷ μὲν ἔντροφος ἀμέρα.] 'Surely his mother,—as she spends

her declining day and white old age, —when she hears,' &c. The particles μὲν—δέ often point a merely rhetorical antithesis: e.g. Hes. Theog. 655, περὶ μὲν πραπίδας περὶ δ' ἔσσι νόημα: Her. VII. 9, τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν.

627 αἴλινον, κ.τ.λ.] 'Will cry Alas, alas,—nor vent her sorrow in the nightingale's plaintive note, but raise the dirge in shrill-toned strains.' Philomela's low-voiced dirge for the long-lost Itys,—that strain in which Electra found an echo of her regret for the long-dead Agamemnon (El. 147),—will not serve to interpret Eriboea's recent sorrow. Her grief will first find voice,—not in a plaintive lament,—but in a cry of sharp, shrill anguish.—Hermann understands—(οὐδέ) αἴλινον, οὐδὲ γόον ἀηδοῦς—ἀλλά κ.τ.λ. But the words αἴλινον, αἴλινον—so prominently placed, so emphatically repeated—must surely represent what Eriboea was likely to utter.

αἴλινον...οὐδὲ γόον...ἀλλά ὠδᾶς.] The resumption of αἴλινον by the third clause, ἀλλά...ὠδᾶς, is peculiarly Sophoclean: cf. v. 1111, οὐ γάρ τι τῆς σῆς οὐνεκ' ἐστρατεύετο | γυναικός...ἀλλ' οὐνεκ' ὄρκων... σοῦ δ' οὐδέν. O. T. 337, ὄργην ἐμέμψω τὴν ἐμήν τὴν σὴν δ' ὁμοῦ | ναλοῦσαν οὐ κατείδες· ἀλλ' ἐμὲ ψέγεις.

629 ἀηδοῦς.] In apposition with ὄρνιθος. Cf. Eur. H. F. 465, στολὴν δὲ θηρὸς ἀμφέβαλλε σφ' κάρῃ | λέοντος.

ἦσει δῦσμορος, ἀλλ' ὀξύτουνος μὲν ὠδᾶς

θρηνησεί, χερσὶ πλῆκτοῖ δ'

ἐν στέρνοισι πεσοῦνται

ἀντιστροφή β'.

δοῦποι καὶ πόλιᾶς ἀμύγμα χαίτας.

κρείσσων παρ' Αἶδα κεύθων ὁ νοσῶν μάταν,

ὃς ἐκ πατρώας ἦκων γενεᾶς ἄριστος

631 χερσὶ πλῆκτοῖ δοῦποι.] Cf. Aesch. Cho. 417, ἀπριγδόπληκτα πολυπλάνητα δ' ἦν ἰδεῖν | ἐπασσυνετροτριβῇ τὰ χερσὶ δρέγματα | ἄνωθεν, ἀνέκαθεν κτύπῳ δ' ἐπιρροθεῖ κροτητὸν ἄμὸν καὶ πανάθλιον κᾶρα.—For the structure of the phrase cf. v. 546, νεοσφαγῆς φόνος: Trach. 756, πολυθύτους σφαγᾶς.

634 ἀμύγμα.] Sc. γενήσεται, supplied from πεσοῦνται.

635 κρείσσων...μάταν.] 'Better hid with Hades were the idly vext.' When Ajax, just recovered from frenzy, called upon his Salaminian followers to slay him, they reproved him for wishing 'to cure ill by ill'; they implored him to 'control himself and be sane' (vv. 361—371). But slowly, while they listened to him, the truth of his profound anguish sank into their minds. They began to feel that life had small worth for one thus heart-broken by dishonour. 'We know not how to check thee'—is their next response to his yearnings for death—'who hast fallen in with woes so piteous' (v. 438). And while Tecmessa has been combating his purpose of self-destruction (vv. 485—595), they have remained passive. Once, indeed, they invoke his pity for her (v. 525). But they appeal to no other motive in arrest of his self-decreed doom. For herself and for her son, Tecmessa would have Ajax cling to life. His fellow-soldiers are content that he should find his own peace in death.

κρείσσων...κεύθων.] For κρείσσων κεύθων ἐστίν, instead of κρείσσων ἐστὶ κεύθων αὐτόν, cf. O. T. 1368, κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἡ ζῶν τυφλός: Lysias de Evandr. docim.

p. 175. 4, κρείττων ἦν ὁ πατήρ μου μὴ λειτουργήσας ἢ τοσαῦτα τῶν ἑαυτοῦ ἀναλώσας. Similarly v. 76, ἐνδον ἀρκείτω μένων: δηλὸς εἰμι ποιῶν, &c.—Madv. Synl. § 177 b R 4.

παρ' Αἶδα.] Elmsley's emendation for κρείσσων γὰρ Αἶδα. But the dative might be supported by Il. XXIII. 244, εἰσέκεν αὐτὸς | Αἶδι κεύθωμαι (i.e. ἐν Αἴδῃ): Hes. Op. 8, αἰθέρι ναίων: Pind. N. x. 58, οἰκείν οὐρανῷ.

ὁ νοσῶν μάταν.] Lit., 'the dis-temperated foolishly,' i.e. with madness. Cf. Ar. Pax 95, τί πέτει; τί μάτην οὐχ-ὕγιαίνεις; 'why are you flying; why so foolishly insane?'—For ὁ νοσῶν μάτην instead of ὁ μάτην νοσῶν, cf. Aesch. P. V. 1013, τῷ φρονούντι μὴ καλῶς: Eur. Med. 874, τοῖσι βουλευουσιν εὖ: Soph. El. 792, τοῦ θανόντος ἀρτίως.

636 ἐκ πατρώας...ἄριστος.] 'Who, by paternal lineage noblest in descent,' &c. The phrase is somewhat peculiar. One would have expected either (1) πατρώα γενεᾶ (or πατρώας γενεᾶς) ἦκων ἄριστος, 'nobly descended in respect of paternal lineage:' or (2) ἐκ γενεᾶς ἀρίστης ἦκων, 'descended from a noble line.' In regard to genealogy ἀπό sometimes denotes remote, while ἐκ denotes immediate, descent: Isocr. Panathen. p. 249 B, τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας. Cf. v. 202.—Bergk proposed δς ἐκ πατρώας ἦκων γενεᾶς, lit. 'well off in respect of lineage,'—like χρημάτων εὖ ἥκοντες, Her. v. 62,—believing that a substantive in the sense of 'chief' ought to replace ἄριστος, which is found only in two MSS. The other MSS. leave a lacuna.

πολυπόνων Ἀχαιῶν,

οὐκέτι συντρόφοις

ὀργαῖς ἐμπέδος, ἀλλ' ἐκτὸς ὀμιλεῖ.

640

ὦ τλᾶμον πάτερ, οἶαν σε μένει πυθέσθαι

παιδὸς δυσφορον ἦταν,

ἂν οὔπω τις ἔθρεψεν

αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.

645

life

ΑΙΑΣ

ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

639 οὐκέτι...ὀμιλεῖ.] 'Is no more constant to the old promptings of his nature, but consorts with strange emotions.'—σύντροφοι ὀργαί, = οἰκεῖοι τρόποι, the dispositions which have grown with his growth; cf. *Ant.* 355, ἄστυνόμενος ὀργάς, 'the instincts of social life.'—ἐμπέδος ὀργαῖς, 'constant in regard to'—dative of part affected, like φύσει κακός: *Madv. Synl.* § 40.

ἐκτὸς ὀμιλεῖ.] 'Is conversant (with thoughts, impulses) outside (the sphere of his mind's normal action).' Similarly an insane person was said ἐκστῆναι φρενῶν, ἐκστῆναι ἑαυτοῦ.—For ὀμιλεῖν cf. the phrase ὀμιλεῖν φιλοσοφίᾳ, γυμναστικῇ (*Plato*), &c.

644 ἂν οὔπω, κ. τ. λ.] 'A curse which never yet has clung to any life of the Aeacidae save his.'—The phrase αἰὼν τις Αἰακιδᾶν, instead of ἐκγονός τις Αἰακιδᾶν, may be defended as having a certain special fitness here. It seems to speak of a dynasty in whose fortunate annals prince after prince had lived out his span, and gone to the grave full of years and honours. Hitherto each successive Aeacid 'life' had enriched the chronicle of the house with another ample and triumphant chapter. At last that fair series will be marred. The glory of Ajax has been overcast in its meridian; he will perish in his prime. Schneidewin conjectured δῖον, explaining it as τῶν ἐκ Διός,—Zeus being the au-

thor of the Aeacid line: cf. v. 386. The emendation is tempting; but rather in the general sense of δῖος, —'godlike,'—'illustrious.'

ἔθρεψεν.] Cf. v. 503, οἶας λατρείας...τρέφει, and *note*.

645 τοῦδε.] Sc. Αἴαντος,—not αἰῶνος. The Greek idiom is, not οὗτος αἰὼν ἄτερθε τοῦ Αἰαντείου αἰῶνος, but simply ἄτερθε Αἴαντος. Cf. *Il.* XXI. 191, κρείσσω δ' αὐτὲ Διὸς γενεῇ Ποταμοῖο τέτυκται,—instead of τῆς τοῦ Ποταμοῖο γενεῆς: *Xen. Cyr.* III. 3. 41, χώραν ἔχετε οὐδὲν ἦττον ἡμῶν ἐντιμον,—instead of τῆς ἡμετέρας.

646—692. The ἐπεισόδιον δευτέρου: cf. v. 201, *note*.—AJAX issues from his tent (by the middle door of the back-scene which represents it), carrying his sword (v. 658). TECMESSA, with EURYSACES, at the same time enters by the door in the back-scene on the spectator's right, from the gynaecium.—*Ajax*. 'The long years bring change to all things,—even to such a stubborn will as mine. I shrink from leaving this woman desolate, and my child an orphan. But I will go and cleanse my stains, that I may escape the heavy anger of the goddess; and I will bury this sword, the gift of an enemy,—a gift that has brought me nothing but ill. Henceforth I shall know how to bear myself towards the gods,—towards the Atreidae. Do not all things pay homage to authority? Winter makes way for summer, night for day: the

φύει τ' ἄδηλα καὶ φανέντα κρύπτεται

κοῦκ ἔστ' ἀελλπτον οὐδὲν, ἀλλ' ἀλίσκεται

winds relax their fury,—sleep, his grasp. And shall I not learn discretion, knowing that neither friendship nor enmity is for ever? But thou, woman, go within and pray to the gods in my behalf; and do ye, also, friends, aid my wishes. Perchance, though now I suffer, ye will soon hear that I am at peace.'—It is difficult to accept the view of Welcker (*Kleine Schriften*, IV. pp. 225 ff.) and other critics, that in this speech Ajax does not intentionally mislead his hearers,—that he merely speaks of his approaching death in a strain of unstudied irony, which they, blinded by their own wish, misinterpret as a renunciation of his resolve. A more natural view of the passage is, that Ajax desires, half in pity, half in scorn, to disguise from his listeners a purpose too great for their sympathy. The language throughout can, indeed, be stretched to fit his real design. But its ambiguity passes the bounds of irony; it amounts to studied artifice. Thus when he says (v. 658), κρύψω τὸδ' ἔγχος τοῦμόν... γαίᾳς ὀρύξας, κ. τ. λ.—the words have an inner agreement with his actual purpose—to plant his sword in the ground, and to 'bury' it in his own body. But who can doubt that his hearers were intended to think of the sword being buried in the earth? Again he might, perhaps, have described death as τὸ ἀγνίσαι τὰ λύματα (v. 655), without intending to mislead. But, unless he had wished those words to be taken literally, would he have said εἴμι πρὸς λουτρὰ καὶ παρακτίους λειμώνας? When he speaks of having learnt the lesson of submission, would he have said (v. 666), τὸ λοιπὸν εἰσόμεσθα, κ. τ. λ., if he had not meant to suggest the belief that his life was to be prolonged? The σεσωσμένον in v. 692 need not be pressed: Ajax would naturally speak of death as a 'deliverance.' But the other expressions appear to

shew that, partly in compassion, partly with the reserve of a proud spirit conscious of isolation, he had resolved to veil the significance of his farewell.

646 ὁ μακρὸς...χρόνος.] For the article, cf. v. 473, *note*.

φύει...κρύπτεται.] 'All things the long and countless years first draw from darkness, then bury from light.' Things unknown before are brought forth, developed, by the process of years,—to decay and disappear in their turn. It is the destructive—not the productive—energy of time which is uppermost in the speaker's thought: but φύει ἄδηλα serves as a foil for φανέντα κρύπτεται. Cf. *Ant.* 1112 (Creon resolves to liberate Haemon)—ἐγὼ δ'...αὐτὸς τ' ἔδησα καὶ παρῶν ἐκλύσομαι.

κρύπτεται.] Reabsorbs into itself. Cf. *Aesch. Cho.* 120, καὶ Γαῖαν αὐτήν, ἣ τὰ πάντα τικτεται,—'which produces all things from herself.' In *Trach.* 474, however, κρύψομαι is merely poetical for κρύψω (cf. *Ai.* v. 511, *note*).

648 ἀελλπτον.] Schneidewin quotes *Archilochus frag.* 76, χρημάτων ἀελλπτον οὐδὲν ἔστιν οὐδ' ἀπώμοτον: *Soph. Ant.* 388, ὅρα· βροτοῖσιν οὐδὲν ἔστ' ἀπώμοτον.

ἀλλ' ἀλίσκεται, κ. τ. λ.] 'There is confusion e'en (καὶ) for the dreadful oath and for the stubborn will.'—ἀλίσκεται, 'is caught tripping,'—'is put to rebuke.' Schol., ἐξελέγχεται, φωράται. Ajax intends his hearers to understand ἀλίσκεται in the strong sense of 'overthrown': in his inner thought it means merely 'troubled, shaken.' His resolve held its ground—not undismayed, however, by true pity for Tecmessa and Eurysaces.—δεινός, 'strong,' 'binding': *Aesch. P. V.* 39, τὸ συγγενές τοι δεινὸν ἦ θ' ὀμιλία. 'The strong oath' alludes to the protestations of Ajax that he could bear life no longer,—vv. 412

χῶ δεινὸς ὄρκος· χαί περισκελεῖς φρένες.
καὶ γὰρ, ὅς τὰ δεινὰ ἐκαρτέρουν τότε,
βαφῇ σιδήρος ὡς ἐθελύνθη στῆμα,
πρὸς τῆσδε τῆς γυναικὸς οἰκτεῖρά δέ νιν
χῆραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.
ἀλλ' εἰμι πρὸς τε λουτρὰ καὶ παρακτίους
λειμῶνας, ὡς ἂν λύμαθ' ἀγνίσας ἐμὰ

655

—480. περισκελεῖς, 'dried and hardened all around' (σκέλλω, *torrere*, cf. *retorridus*), esp. of iron tempered in the furnace: *Ant.* 471, σιδήρον ὀπτὸν ἐκ πυρὸς περισκελεῖ.

650 τὰ δεινὰ.] 'So wonderful firm:' cf. v. 312, *note*. ἐκαρτέρουν, his obduracy to the prayers of Tecmessa, especially vv. 585—595.

τότε.] *Olim*, erst: *El.* 907, καὶ νῦν θ' ὁμοίως καὶ τότε, = νῦν τε καὶ παλαι: *Eur. I. A.* 46, σὴ γὰρ μ' ἀλόχῳ τότε Τυνδάρεως πέμπει φερνήν.

651 βαφῇ σιδήρος ὡς, κ. τ. λ.] 'Like iron in the dipping, had my keen edge softened by yon woman's words:' cf. v. 594, *TEK.* πρὸς θεῶν, μαλάσσου.—στῆμα, *acies*, the edge of a weapon.—*Il.* xv. 389 (ξύστα, spears) κατὰ στῆμα εἰμένα χαλκῷ. Cf. v. 584, and *Aesch. Theb.* 712, τεθηγμένον τοι μ' οὐκ ἀπαμβλυνεῖς λόγῳ, 'Oh, my purpose is too keen for thy words to dull.' When iron had been wrought on the anvil, immersion in cold water was used to temper it. For the finer sorts of iron work, such as large pins or skewers (πόρπαι, βελόλαι), a bath of oil was used (*Plutarch de Primo Frigore* 13. p. 109), lest the roughness of cold water should warp them or render them brittle. Difficulties have been made about the fact that immersion was the *hardening* process, used to cool and brace the metal after it had passed through the forge: whereas the context requires an image for the process by which the obduracy of Ajax was *softened*. But this is pressing the metaphor too hard. It is true that the bracing immersion, βαφή, might in a narrow sense be

contrasted with the shaping on the anvil. *Plutarch (de Discr. Amic. et Adulat.* p. 73 c) does in fact so contrast them,—comparing praise to the heat which softens iron,—after which good advice may be administered 'as a tonic' (ὡς περ βαφῆν). But βαφή σιδήρου may also be spoken of in a less special sense,—as one part of the general process by which crude, harsh metal is *tempered*, and receives that elastic tone which fits it for the uses of life. Cf. *Plato Rep.* III. p. 411 A, εἴ τι θυμοειδὲς εἶχεν, ὡς περ σίδηρον ἐμάλαξε καὶ χρήσιμον ἐξ ἀχρήστου καὶ σκληροῦ ἐποίησεν: *Plut. Vit. Num.* c. 8, τὴν πόλιν καθάπερ σίδηρον ἐκ σκληρᾶς μαλακωτέραν ποιῆσαι.

652 οἰκτεῖρά... λιπεῖν.] οἰκτεῖρά, εἰ λείψω, would have been more usual: cf. v. 510. But the infinitive has the advantage of ambiguity,—'I shrink from leaving her,' i. e. either 'I leave her with pain,' or 'I have not the heart to leave her.'—Cf. *Od.* xx. 202, οὐκ ἐλεαίρεις | ἄνδρας μισγέμεναι κακότητι: *Il.* xvii. 272, μίσσησεν δ' ἄρα μιν δηῖων κυσὶ κύρμα γενέσθαι: *Soph. Phil.* 87, πρᾶσσειν στυγῶ.

654 πρὸς | τε λουτρὰ.] = πρὸς λουτρὰ τε: cf. v. 53, *note*. The mention of 'the bathing-place and the meadows by the shore' helps to fix a literal sense on λύματα ἀγνίσας. Cf. v. 412, ἰὼ πόροι ἀλκίροθοι | πάρ-αλά τ' ἄντρα καὶ νέμος ἐπάκτιον.

655 λύμαθ' ἀγνίσας.] The first step towards the propitiation (ἱλασμός) of an offended deity was purification (καθαρισμός)—the typical cleansing with lustral water (χέρνυψ) of the

μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς·
μολῶν τε χῶρον ἐνθ' ἂν ἀστιβῇ κίχῳ
κρύψω τὸδ' ἔγχος τοῦμόν, ἐχθιστον βελῶν,
γαίας ὀρύξας ἐνθα μή τις ὄψεται·
ἀλλ' αὐτὸ νύξ' Αἰδης τε σωζόντων κάτω.
ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
παρ' Ἐκτορος δῶρημα δυσμενεστάτου,
οὔπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.

660

665

guilty person, and, when needful, of the guilty house—preparatory to atoning sacrifice. Thus in *Il.* i. 314, before the sacrifice to Apollo, Agamemnon enjoins the Greeks 'to cleanse themselves'—οἱ δ' ἀπελυνμαίνοντο καὶ εἰς ἅλα λύματ' ἐβαλλον. Orestes, seeking asylum with Athens, first assures her that his guilty hand has been cleansed 'with running streams,' *Aesch. Eum.* 429. See the description of a lustral ceremony in *Eur. H. F.* 922 ff. Cf. *Eur. I. T.* 1193, θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά.—In the mind of Ajax himself the 'purging of his stains' means the atonement of death,—the putting off of his stained life;—'avoiding the anger of the goddess' means—not averting it, but—escaping beyond its reach.

656 ἐξαλύξωμαι.] On the poetical middle form cf. v. 511, *note*. *Lo-beck*, with most of the MSS., ἐξα-λεύσωμαι.

658 κρύψω.] The sword was indeed to be buried—in his body: v. 899, κείται κρυφαίῳ φασγάνῳ περιπτυχής.

ἔγχος.] *Gladius*. Cf. v. 95, *note*.

659 γαίας.] Lit., 'having dug of the earth,'—a partitive genitive. Cf. *Thuc.* ii. 56, τῆς γῆς ἔτεμον.—*Madv. Synl.* § 51 d.—This seems preferable to making γαίας depend on ἐνθα.

ὀρύξας.] Cf. v. 819, πέπηγε δ' ἐν γῇ πολέμια τῇ Τρωάδι (τὸ ξίφος).
ἐνθα μή.] *O. T.* 1412, ἐκρίψατ' ἐνθα

μήποτ' εἰσόψεσθ' ἔτι: *El.* 380, ἐνταῦθα πέμπειν ἐνθα μήποθ' ἡλίου | φέγγος προσόψει: *ib.* v. 436: *Trach.* 800.

660 νύξ' Αἰδης τε σωζόντων.] Thus *Electra* (*Soph. El.* 438) exhorts *Chrysothemis* to bury the offerings of *Clytaemnestra* 'in the deep-dug soil,' far from *Agamemnon's* grave:—'let these possessions lie stored up for her in the underworld at her death'—ὅταν θάνῃ, | κειμήλι' αὐτῇ ταῦτα σωξέσθω κάτω. Even here the strain of equivocation is kept up. Since the bodies of the dead were regarded as the property of the gods infernal (see *Ant.* 1070), the sword sheathed in the corpse of Ajax would pass into their keeping along with it.

661 χειρὶ.] Added for the sake of giving a certain precision and emphasis to the fact mentioned. Cf. *Eur. Hec.* 527, πλήρες δ' ἐν χερσὶν λαβῶν δέπας | πάγχρυσον ἔρρει χειρὶ παῖς Ἀχιλλέως | χοάς,—where *χειρὶ* is not wanted, yet adds something of life to the picture.

664 ἡ βροτῶν παροιμία.] On the omission of the article before *βροτῶν* see v. 118, *note*.

665 ἐχθρῶν ἄδωρα δῶρα.] *Virg. Aen.* ii. 49, timeo Danaos et dona ferentes. As *Teucer* observes (v. 1029), the proverb was doubly illustrated in this case,—since *Hector* was lashed to the chariot-rail of *Achilles* with the girdle which had been given to him by *Ajax*. For ἄδωρα δῶρα cf.

τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
εἵκειν, μαθησόμεσθα δ' Ἀτρεΐδας σέβειν.
ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. τί μὴ;
καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς

Aesch. *P.* V. 555, ἀχαρις χάρις: Soph.
O. T. 1214, ἀγάμος γάμος: *El.* 1154,
μήτηρ ἀμήτωρ.

666 τὸ λοιπὸν.] Meaning ostensibly, 'henceforth' (as if he were reconciled to life)—but implicitly,—'for the rest,' *quod superest*,—'as the only thing which now remains for me to do.'

εἰσόμεσθα...σέβειν.] 'I shall know how to yield to the gods, and learn to revere the Atreidae.' As applied to his death, 'revering the Atreidae' would mean getting out of their way—retiring from the contest of pride and place.—εἰσόμεσθα, 'I shall know, by the bitter experience of this visitation:' μαθησόμεσθα, 'I shall study that other and more difficult lesson, in which I am yet but so imperfectly versed.' For the ironical sense of *μανθάνειν*, cf. Eur. *Hipp.* 730, τῆς νόσου δὲ τῆσδ' ἐμοὶ | κοινῇ μετασχὼν σωφρονεῖν μαθήσεται. The particles μὲν...δέ here are somewhat, but not much, stronger than τε...τε, or τε...καί: see v. 622, note. There is not much in the Scholiast's remark that εἵκειν and σέβειν are transposed ἐν εἰρωνείᾳ. The word εἵκειν suggests the closely-felt pressure of the divine hand: σέβειν, mere distant respect.

668 ἄρχοντές εἰσιν.] This doctrine is concisely embodied in Solon's maxim—ἀρχὼν ἄκουε καὶ δίκαια κἀδικα. It is preached in its strongest form by the despot Creon in the *Antigone*, vv. 666 ff.; in a more temperate form by Menelaus in this play, v. 1073.

τί μὴ;] 'Of course.' Literally, τί μὴ ὑπείκωμεν; 'why should we not yield?' When a negative is joined with the deliberative conjunctive, it is μὴ, not οὐ, since the case is hypothetical: Xen. *Oeconom.* IV.

4, ἀρα...μὴ αἰσχυρῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; Madv. *Synt.* § 121.

669 καὶ γὰρ τὰ δεινὰ.] 'For dread things and things most potent bow to office.'—τὰ δεινὰ—the most awful powers in external nature: winter—night—tempest.—τιμαῖς, *honoribus*, *muneribus*, constitutional offices: Her. I. 59, ἐνθα δὲ ὁ Πεισίστρατος ἦρχε τῶν Ἀθηναίων, οὔτε τι μὰς τὰς εὐσας συνταράξας, οὔτε θέσμια μεταλλάξας, 'without either deranging existent civil functions or altering the laws.' So οἱ ἐντιμοὶ (οἱ ἐν τιμῇ ὄντες), *honorati*, men in office, Plato *Rep.* p. 564 D. Here τιμαὶ denote the *provinces* of light and darkness, heat and cold, storm and calm, as defined in the economy of the physical world. Compare *Troilus and Cressida* Act I. Sc. 3, (Ulysses tracing the ill-success of the siege to the bad discipline of the Greek camp,)—*Degree being vizarded, The unworthiest shews as fairly in the mask. The heavens themselves, the planets, and this centre, Observe degree, priority, and place, Insisture, course, proportion, season, form, Office and custom, in all line of order.*

670 τοῦτο μὲν.] In strictness τοῦτο μὲν should be followed by τοῦτο δέ—'on the one hand'—'on the other hand':—e.g. Her. I. 161, τοῦτο μὲν, Πριηνέας ἐξηνδραποδίστατο· τοῦτο δέ, Μαιάνδρου πεδὶον πᾶν ἐπέδραμε. Here τοῦτο μὲν is followed merely by δέ. Translate:—'thus it is that...'; 'and thus....' Cf. *O. C.* 441, τοῦτο μὲν, πόλις βία | ἤλαυνέ μ' ἐκ γῆς χρόνιον· οἱ δ' ἐπωφελεῖν...οὐκ ἠθέλησαν. In *Ant.* 61, τοῦτο μὲν is followed by ἐπεὶτα δέ.

νιφοστιβεῖς χειμῶνες.] 'The snow-strewn winters.'—νιφοστιβής,

χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
ἐξίσταται δὲ νυκτὸς αἰανῆς | κύκλος
τῇ λευκοπώλῳ φεγγὸς ἡμέρα φλέγειν·
δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος

'with snowy paths:' cf. *πλανοστιβής*, 'trodden by wanderers'—*μονοστιβής*, 'walking alone,' *χθονοστιβής*, 'walking the earth.' The analogy of these words seems against rendering *χειμῶνες νιφοστιβεῖς* 'storms dense with snow'—from *στεῖβω* in the sense of 'pressing down closely,' 'packing.'

672 νυκτὸς αἰανῆς κύκλος.] 'The vault of weary night:' *κύκλος*, the vault of the night-sky, like Eur. *Ion* 1147, αἰθέρος κύκλῳ. It is difficult to decide between this and the other sense possible for *κύκλος*,—'orbit,'—'period,' like *ἐνιαύσιος κύκλος*, Eur. *Phoen.* 544. But 'vault' seems best. Winter and summer have been contrasted under their most obvious material aspects—the snow and the fruit. Day and night are similarly contrasted as a vault of sunshine and a vault of darkness.

αἰανῆς.] So Dindorf and Lobeck: Hermann, Schneidewin (5th edit.) and Wunder, *αἰανῆς*. The form *αἰανός*, mentioned by Hesychius and other grammarians, is of less authority than *αἰανῆς*: but it is usually read in two places; (1) Aesch. *Eum.* 394, νυκτὸς αἰανῆς τέκνα: (2) Soph. *El.* 506, ἱππεῖα...αἰανή ('disastrous chariot-race').—The derivation from *αἰέ* is favoured by Aesch. *Eum.* 542, ἐς τὸν αἰανῆ χρόνον, and *ib.* 642, τὰ δ' αἰανῶς μένοι.—The Scholiast's paraphrase, *σκοτεινός*, points to a theory connecting *αἰανῆς* with *αἰνός*,—'terrible,' and thence 'gloomy.'

673 λευκοπώλῳ.] The phrase of Aeschylus, *Pers.* 388.

φλέγειν.] Depending on *ἐξίσταται*:—*concedit diei ut accendat lucem*. So *παρὰ χωρὶ τιμὴ ποιεῖν τι* (Plato *Polit.* p. 260 E).

674 δεινῶν τ' ἄημα πνευμάτων, κ.τ.λ.] 'And the breath of dreadful

winds evermore gives slumber to the groaning sea.' In the idiom of Greek and Roman poetry physical causes are often spoken of as personal agents endued with will and choice,—able either to produce or to repress a particular effect. Thus the winds are powers which can trouble, or can calm, the sea. Cf. Virg. *Aen.* III. 69, *placataque venti Dant maria*: *ib.* v. 763, *placidi straverunt aequora venti*. Pind. *I.* II. 39, οὐδὲ ποτε ξενίαν | οὐρος ἐμπνεύσαις ὑπέστειλ' ἱστίον ἀμφὶ τράπεζαν: 'nor did the favouring breeze which blew around his hospitable table ever force him to strike sail'—ever cease to fill his sail: Hor. *Od.* I. 3. 16, *Quo non arbiter Hadriae Maior, tollere seu ponere vult freta* (the south wind), 'than whom no power is mightier on the Adrian deep, whether to raise or to allay its waters.' Hom. *Od.* II. 69 (Θέμις) ἦτ' ἀνδρῶν ἀγορὰς ἡμὲν λυεῖ ἠδὲ καθίζει, 'the goddess who breaks up or seats the gatherings of men.'—For *δεινῶν*, Musgrave wished to read *λείων*, (*πνεῦμα λέων καὶ καθεστηκός*, Ar. *Ran.* 1002).

ἐκοίμισε.] Gnomical aorist, preceded and followed by present tenses: cf. Plato *Rep.* p. 566 D, ὁ τύραννος ταῖς μὲν πρώταις ἡμέραις προσγελᾷ τε καὶ ἀσπάζεται πάντας...χρεῶν τε ἡλευθέρωσε καὶ γῆν διένειμε...καὶ πρῶτος εἶναι προσποιεῖται.—Madv. *Synt.* § III. R. a.

675 ἐν δέ.] 'And like the rest...' Literally, 'and among them.' Cf. Her. III. 39, πολλὰ τῆς ἡπείρου ἄστυα—ἐν δὲ καὶ Λεσβίου...εἶλε. In later poetry the phrase ἐν δέ means simply 'and moreover': e.g. *O. T.* 180, νηλεὰ δὲ γένεθλα πρὸς πέδῳ...κεῖται...ἐν δ' ἄλοχοι πολὺαί τ' ἐπιματέρες...ἐπιστενάχουσιν: *ib.* 27,

λύει πεδήσας, οὐδ' αἰὲν λαβὼν ἔχει.
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;
 ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
 ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος
 ὥς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον
 τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι
 ὥς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ
 βροτῶν ἀπιστός ἐσθ' ἑταιρείας λιμὴν.
 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ
 εἴσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι,

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ἐν δ' (and beside other ills) ὁ πυρφό-
 ρος θεός...ἐλαύνει: *Trach.* 202, ἀνο-
 λουξάτω δόμος...ἐν δὲ κοινὸς ἀρσέ-
 νων | ἔτω κλαγγά.

677 ἡμεῖς.] οἱ βροτοί.

678 ἐγὼ δ', ἐπίσταμαι γάρ.] 'I
 chiefly (*sc.* γνώσομαι σωφρονεῖν): for
 I know by recent proof,' &c. The
 regular construction would have been
 —ἐγὼ δέ, —ἐπίσταμαι γὰρ ἀρτίως
 τοῦτο, —τόν τε ἐχθρὸν ἐς τοσόνδε
 ἐχθαρώ ὥς αἰὲν οὐ μενοῦντα, ἔς τε
 τὸν φίλον...βουλήσομαι, κ.τ.λ. The
 first clause, ὅ τ' ἐχθρὸς ἡμῖν, κ.τ.λ.,
 has been made dependent on ἐπί-
 σταμαι: while the second clause, ἔς
 τε τὸν φίλον, κ.τ.λ., remains as if τὸν
 τ' ἐχθρὸν ἐχθαρώ had preceded.

679 ὅ τ' ἐχθρὸς ἡμῖν, κ.τ.λ.] A
 maxim ascribed to Bias of Priene
 (circ. 550 B.C.) one of the seven
 sages of Greece. Cf. *Arist. Rhet.* II.
 13, (οἱ πρεσβύτεροι) οὔτε φιλοῦσι σφό-
 δρα οὔτε μισοῦσι διὰ ταῦτα, ἀλλὰ
 κατὰ τὴν Βίαντος ὑποθήκην ('coun-
 sel') καὶ φιλοῦσιν ὥς μισήσονται
 καὶ μισοῦσιν ὥς φιλήσονται.
Cic. de Amic. XVI. 59, (*Scipio*) *nega-*
bat ullam vocem inimiciorem amici-
tiae potuisse reperiri quam eius qui
dixisset, ita amare oportere ut si ali-
quando esset osurus. Gellius *N. A.*
 XVII. 14, *ita amicum habeas posse ut*
fieri hunc inimicum putes.

680 ἔς τε τὸν φίλον.] 'And to-
 wards my friend I would wish so far
 to shew aid and service, as knowing
 that he will not always be a friend.'

ἐς τὸν φίλον, 'towards my friend.'
 ὠφελεῖν absolute—'to be of use.'

681 βουλήσομαι.] The present
 βούλομαι ὠφελεῖν, implies ὠφελή-
 σω. A present *purpose* and an anti-
 cipated *result* are confused in the
 phrase ὠφελεῖν βουλήσομαι. Cf. *Pind.*
O. VII. 37, ἐθελήσω διορθῶσαι λόγον:
Soph. O. T. 1076, τοῦμὸν δ' ἐγὼ, |
 κεί σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλή-
 σομαι.

682 τοῖς πολλοῖσι γάρ.] Bias
ap. Diog. Laert. I. 82 gives a
 similar reason for the maxim (cf.
 v. 679, *note*)—'τοὺς γὰρ πλείστους
 εἶναι κακοὺς.'—Cf. *O. C.* 612, καὶ
 πνεῦμα ταῦτόν οὔ ποτ' οὐδ' ἐν ἀνδρά-
 σιν | φίλοις βέβηκεν, οὐδὲ πρὸς πόλιν
 πόλει.

683 ἑταιρείας.] Lobeck and Wun-
 der have *ἐταιρίας*. See Porson *ad Or.*
 1070, —'Scripsi *ἐταιρίας* hic et infra
 v. 1077 cum diphthongo..., quanquam
 bene scio nihil praesidii MSS. in ta-
 libus habere.'

684 τούτοισιν.] *i. e.* 'On my
 part these duties (of piety towards
 the gods and submission to my
 superiors) will not be neglected.
 Let your part be equally well per-
 formed.'

685 διὰ τέλους...τελείσθαι.] 'Be
 fulfilled in all fulness.' Cf. *Aesch.*
P. V. 281, ὡς μάθῃτε διὰ τέλους τὸ
 πᾶν. Usually διὰ τέλους = διὰ παν-
 τός, 'for ever': *e. g.* *Aesch. Eum.*
 64. Cf. *Ag.* 946, Ζεῦ, Ζεῦ τέλειε,
 τὰς ἐμὰς εὐχὰς τέλει.

εὐχον τελείσθαι τοῦμὸν ὦν ἐρᾷ κέαρ.
 ὑμεῖς θ', ἑταῖροι, ταῦτα τῇδέ μοι τάδε
 τιμᾶτε, Τεύκρω τ', ἣν μόλη, σημήνατε
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.
 ἐγὼ γὰρ εἰμ' ἐκεῖσ' ὅποι πορευτέον
 ὑμεῖς δ' ἂ φράζω δρᾶτε, καὶ τὰχ' ἂν μ' ἴσως
 πύθοισθε, κεί νῦν δυστυχῶ, σεσωσμένον.

690

ΧΟΡΟΣ

στροφή.

ἔφριξ' ἔρωτι | περιχαρὴς δ' ἀνεπτόμαν.

687 ταῦτα τῇδε...τιμᾶτε.] 'Re-
 spect for me these same wishes that
 she does.'—ταῦτα τῇδε = ταῦτα ἅπερ
 ἦδε (Τέκμησσα) τιμᾶ.—τιμᾶν τινί τι,
 'to respect, observe a wish or re-
 quest in honour of a person' (dat.
 commodi): cf. *Ani.* 514, πῶς δῆτ'
 ἐκείνῳ δυσσεβῇ τιμᾶς χάριν, 'why
 dost thou grace Polyneices with a
 tribute insulting (to Eteocles)?'

689 μέλειν μὲν ἡμῶν.] With the
 inner meaning that Teucer is to pay
 the last offices to his brother's corpse,
 πεπτώτα συγκαθαρμύσαι, v. 922.—
 μέλειν μὲν (αὐτῷ) ἡμῶν, εὐνοεῖν δὲ
 (αὐτὸν) ἡμῖν: cf. v. 549.

691 τὰχ' ἂν...ἴσως.] *Thuc.* VI.
 34, τὰχ' ἂν ἴσως...ἐθελήσειαν...ἀμύναι:
Ar. Nub. 1320, ἴσως δ' ἴσως βουλή-
 σεται... Cf. *αὖθις* (or *αὖθις αὖ*) πάλιν.

692 σεσωσμένον.] 'That all is
 well with me:' meaning ostensibly,
 —that I have made my peace with
 Athene' (v. 656): but really—'that
 I have found my peace in death.'
 The irony gains force from the usual
 contrast between *θνήσκειν* and *σώ-*
ζεσθαι,—*e. g.* *El.* 59, ὅταν λόγῳ θα-
 νῶν | ἐργοῖσι σωθῶ: *ib.* 1228, μη-
 χανάισι μὲν | θανόντα, νῦν δὲ μη-
 χανάϊς σεσωσμένον. *Exit AJAX*
by the side door on the right of the
spectators,—as if going to the sea-
shore in the neighbourhood of his tent
(v. 654). Exit TECMESSA by the
door in the back-scene on the specta-

tors' right, to the gynaeceum.

693—718 *στάσιμον δεύτερον.*
 Cf. v. 596, *note.*—*Chorus.* 'I thrill
 with joy: O Pan, appear, sea-roam-
 ing Pan, from Cyllene's snow-beaten
 crag, and join with us in the dances
 of Nysa and Cnossus: come, Delian
 Apollo, over the Icarian waters, a
 visible and kindly presence. The
 death-god has lifted the gloom of
 sorrow from our eyes. Now may
 the white glory of happy days once
 more come near the sea-cleaving
 ships; since Ajax forgets sorrow,
 and once more reveres the gods,—
 once more is at peace with the A-
 treidae.'—Convinced that Ajax has
 shaken off that sullen and morbid
 despondency which they regarded as
 a part of his visitation (v. 280), the
 Chorus give vent to boundless joy.
 The ecstasies of this ode contrast ef-
 fectively with the despairing tone
 of the first stasimon (vv. 596—645)
 —still fresh in the minds of the au-
 dience.

693—705. Metres of the stro-
 phe:—

V. 693. ἔφριξ' | ἔρωτ' | ἔ, κ.τ.λ. iam-
 bic trimeter.

V. 694. ἰῶ ἰῶ πᾶν πᾶν | : a variety
 of dochmiac, (properly — — —).

V. 695. ὦ πᾶν | πᾶν ἀλὶπλάγκτ' | ἔ
 Κυλλ' | ἀν' | ἄς χιὼν ὀκτ' | ὑποῦ | : two
 Glyconic verses of spondee (or
 trochee)—choriambus—iambus.

V. 696. πέτρα | ἄς ἀπὸ δειρ' | ἄδὸς |

ἰὼ ἰὼ Πάν Πάν,

ὦ Πάν Πάν ἀλίπλαγκτε, Κυλλανίας χιονοκτύπου 695

φανῆ|θ ὦ|: iambus and choriambus, followed by an iambic penthemimer.

Vv. 697, 8. θεῶν χοροποι| ἀναξ| ὅπως| μοι|: choriambus: iambic penthemimer.

Vv. 699, 700. νῦσ' ἰ κνωσ' ἰ ὄρχ|| ἡμάτ| αὐτοδ' ἰ ξυνῶν| ἰ ἄψ| ης|: choriambus, iambus: trochee, choriambus: and iambic penthemimer.

V. 701. νῦν γὰρ ἔμοι|| μελεῖ| χόρ-| ρεῦσ| αι|: choriambus: iambic penthemimer.

Vv. 702, 3. ἰκαρίων δ' ὑπὲρ|| πέλα-| γέων μολῶν|| ἀναξ| ἀπ' ἄλλων|: choriambus, iambus: dochmiac: iambic penthemimer.

V. 704. ὁ| δ' ἀλῖος εὐ| γυνῶστος|: anacrusis: choriambus, spondee.

V. 705. ἔμοι|| ξυνεῖ| η|| δ' ἰα| πάντ' ὅς| εὐφ| ρῶν|: two iambic penthemimers.

693 ἔφριξα, κ. τ. λ.] 'I thrill with sudden rapture, I flutter overjoyed' ('sudden,' to render the aorist: cf. v. 536, note).—φρίσσειν, 'to shiver' with a strong emotion: cf. Lucr. III. 29, *His ibi me rebus quaedam divina voluptas Percipit atque horror*.

ἔρωτι.] Cf. Aesch. frag. 373, ἔφριξ' ἔρωτι τοῦδε μυστικοῦ τέλους.

ἀνεπτόμαν.] Cf. Ar. Av. 1445, —where, Peisthetaerus having quoted the phrase 'ἀνεπερῶσθαι καὶ πεποτῆσθαι τὰς φρένας,' the Sycophant asks—λόγοισι τὰρα καὶ πεποτῆσθαι; ΠΕΙ. φῆμ' ἐγώ· ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται ἰ ἐπαίρεται τ' ἀνθρώπος. Eur. Suppl. 89, φόβος μ' ἀναπτεροῖ: Soph. O. T. 487, πέτομαι δ' ἐλπίσω: Apoll. Rhod. III. 724, ἀνέπτατο χάρματι θυμός.—Form. Some editors give ἀνεπτάμαν: cf. v. 282, προσέπτατο. Porson (*ad Med.* 1) observes that Attic writers used both πέτομαι and πέταμαι, —both ἐπτόμην and ἐπτάμην, —the authority of MSS. forming the only standard of appeal:—'recte igitur ἀνεπτόμαν edidit Brunckius in Soph. Ai. 693 (ubi

ἀνεπτόμην Suid., MS. C.C.C.Ox., in v. ἔφριξα) male προσέπτετο ibid. 282.'

694 Πάν.] Pan is invoked to come from his favourite Arcadian home; but he had also a special connexion with the home of the Salaminians who invoke him. The little island of Psytalea (now Lipsokoutali), between Salamis and the mainland, was regarded as one of his chosen haunts—ἦν ὁ φιλόχορος| Πάν ἐμβατεύει ποντίας ἀκτῆς ἐπὶ (Aesch. Pers. 450)—and on which the traveller Pausanias met with numerous images of the god, rudely carved in wood (ὡς ἕκαστον ἔτυχε ξύδανα πεποιημένα, I. 36. 2). To Salaminians, therefore, he was an almost domestic deity. He was also the steady friend and ally of their kinsmen (vv. 202, 861) the Athenians. Herodotus narrates his encouraging appearance to the Athenian courier Pheidippides shortly before the battle of Marathon (VI. 105); and a statue of Pan, dedicated after the victory, bore this couplet by Simonides (frag. 136, ed. Bergk):—τὸν τραγόπουν ἐμὲ Πάνα, τὸν Ἀρκάδα, τὸν κατὰ Μῆδων, | τὸν μετ' Ἀθηναίων, στήσατο Μιλτιάδης.

695 ἀλίπλαγκτε.] 'Sea-roaming.' Pan was not a sea deity, but might fitly be called ἀλίπλαγκτος in his character of a roving god, who often startled men by his sudden appearing: cf. Nonnus (circ. 500 A.D., author of the epic Διονυσιακά) XLVIII. 214, (Πάν) ἀβάτοις ἐφ' ὕδασι κοῦφος ὀδίτης.—Hermann and others join ἀλίπλαγκτε φάνηθι, i. e. 'come to us over the sea,'—like ὄλβιε κῶρε γένοιο, Theocr. XVII. 66, *venias hodierno*, Tibull. I. 7. 53. But the rhythm of the verse, which demands a slight pause after ἀλίπλαγκτε, —and the length of the interval which separates it from φάνηθι, —appear against this view.

Κυλλανίας...δαιράδος.] Hor. Od.

πετραίας ἀπὸ δαιράδος φάνηθ', ὦ

θεῶν χοροποι ἀναξ, ὅπως μοι

Νύσια Κνώσι' ὀρχήματ' αὐτοδαῆ ξυνὼν ἰάψης. 700

νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.

Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἀναξ Ἀπόλλων

IV. 12. 11, (Pan) *cui pecus et nigri* (i. e. 'pine-clad') Colles Arcadiae *placent*,—Cyllene, Maenalus, Lycaeus.

699 θεῶν χοροποι' ἀναξ.] 'O dance-making king of the gods,'—i. e. 'supreme among the gods in dancing,'—as Pindar (*frag.* 67) calls Pan χορευτὴν τελεώτατον θεῶν. The poets often greeted the particular god whom they were addressing as *supreme* among the gods: e.g. Eur. I. A. 1522, Ἀρτεμιν, θεῶν ἀνασσαν. 'Apollinem Theocritus (XXV. 21) *τελειότατον θεῶν*,—Virgilius, *summi dei*,—Homerus θεῶν ἀριστον *praedicat*' (Lobeck). The invocation of Pan as ἀναξ θεῶν harmonises so well with the enthusiasm of the ode, that the version just given seems better than taking θεῶν χοροποιός to mean ὁ θεῶν χοροῦς ποιῶν, —i. e. fellow-dancer with the Nymphs and Satyrs, as an old Attic σκόλιον greets Pan, 'ὀρχηστὰ, Βρομίας ὁπαδὲ Νύμφαις' (Bergk *Poet. Lyr.* p. 1018).

ὅπως...ἰάψης.] 'That in my company thou mayest fling fancy measures of Nysa or of Cnosus,'—measures lively as those danced in honour of Bacchus at Nysa or at Cnosus,—but αὐτοδαῆ, 'self-taught,'—'prompted by the fancy of the moment,'—as opposed to the νόμιμα ὀρχήματα of the solemn Dionysiac ritual.—The epithet αὐτοδαῆ qualifies and restricts the epithets Νύσια and Κνώσια by an idiom frequent in Greek poetry: e.g. Eur. Or. 621, ὑφήψε δ' ὦμ' ἀνηφαίστω πυρὶ, 'she kindled the house with a fire,—but not of Hephaestus,'—i. e. the fire of *passion*: Aesch. P. V. 899, ἀπυρος ἄρδεις,—'a goad—but forged on no anvil' (i. e. the gadfly's sting).

700 Νύσια.] 'The dances of Ny-

sa'—such measures as the Satyrs and Nymphs dance with Dionysus on the ivy-clad slopes of Nysa his birthplace: cf. *Ani.* 1130, καὶ σε, (Βακχεῦ,) Νυσαίων ὀρέων| κισσῆρεις δ' ἄθαι χλωρά τ' ἀκτὰ| πολυστάφυλος πέμπει. The mythical name Nysa was given to several different localities associated with the Dionysiac worship. There was a Nysa in the Penjáb—in Aethiopia—in Caria—in Thessaly—and in Boeotia.

Κνώσια.] 'The dances of Cnosus,'—such measures as are danced in honour of Dionysus at Cnosus in Crete,—an island associated with his worship through his bride Ariadne, daughter of Minos. Cf. *Il.* XVIII. 590, ἐν δὲ (on the shield of Achilles) χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις, | τῷ ἔκλον οἶον ποτ' ἐνὶ Κνωσσῷ εὐρείῃ| Δαίδαλος ἤσκησε καλλιπλοκάμῳ Ἀριάδνῃ,—'a place for dances,' such as Daedalus had prepared for the dances in honour of Ariadne.

ἰάψης.] ἰάπτειν ὀρχήματα, *iactare saltationes*, 'to fling measures'—a compressed phrase for ἰάπτειν πόδας ἐν ὀρχήμασιν. This—the view of Hermann and Schneidewin—seems better than to render (1) 'impel' the dances—'set them going:' (2) or 'join'—'weave the dance,'—as Lobeck takes it,—regarding ἰάπτω as a collateral form of ἄπτω, and comparing ἄνω, ἰάνω,—οὔλος, ἰούλος.

702 Ἰκαρίων...πελαγέων.] The sea between Samos and Icaros (an island to the W. of Samos) was named 'Icarian' as early as Homer's time (πόντος Ἰκάριος, *Il.* II. 144).

Ἀπόλλων.] Apollo—invoked by the Chorus in their trouble (v. 187) as the Averter of evil (ἀποτρόπαιος)—is now to share in their joy as

ὁ Δάλιος εὐγνωστός
ἐμοὶ ξυνείη διὰ παντὸς εὐφρων.

705

ἀντιστροφή.

ἔλυσεν αἶνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.

ἰὼ ἰώ. νῦν αὖ,

νῦν, ὦ Ζεῦ, παρὰ λευκὸν εὐάμερον πελάσαι φάος

θοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας

λαθίπονος πάλιν, θεῶν δ' αὖ

πάνθυτα θέσμι' ἐξήνυσ' εὐνομία σέβων μεγίστα.

710

'the lord of festal mirth' (ἀγλαῖας ἀνάσσειν, Pind. frag. 115).

704 ὁ Δάλιος.] Hor. Od. III. 4. 64, *Delius et Patareus Apollo*.

εὐγνωστός.] 'In visible presence.' Cf. *Il.* XX. 131, χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.—The Scholiast is wrong in taking εὐγνωστός ξυνείη εὐφρων to mean ξυνείη φανερώς εὐφρων, *favoris manifestus*.—*Form.* εὐγνωστός is another reading. Lobeck agrees with Hermann (*ad O.C.* 1360) that κλαυτός, *defletus*, may be distinguished from κλαυστός, *lacrimabilis*,—*āswtos*, *perditus*, from *āswstos* (Plut. *Alcib.* c. 3) ὁ σώζεσθαι οὐ δύναμενος. Similarly, γνωτός, 'known,' γνωστός, 'knowable.' But the compound εὐγνωστός would practically mean the same thing as εὐγνωστός.

706 ἔλυσεν... Ἄρης.] 'The death-god has lifted the horror of despair from our eyes.' Ares was not only the god of war, but, in general, the power who deals sudden and violent death. While Ajax was at feud with gods and men, his Salaminian followers were not merely in sorrow on his account, but in fear for their own lives (v. 252). A horror of great darkness fell upon them; the shadow of the death-god took away the sunlight. But now Ares, who menaced, has released them (cf. v. 674); 'the white glory of good days' may return.

709 ὦ Ζεῦ.] Zeus is not invited, like Pan and Apollo, to vouchsafe his presence; the king of gods and men

looks down from his distant heaven. εὐάμερον φάος.] Cf. *O.C.* 716, εὐήρετος πλάτα: Eur. *Suppl.* 960, δυσαίων βίος.

πελάσαι... νεῶν.] For the genitive, cf. *Phil.* 1327, πελασθεὶς φύλακος: *Trach.* 17, πρὶν τῇσδε κοίτης ἐμπελασθῆναι ποτε.

710 θοᾶν ὠκυάλων νεῶν.] *Od.* VII. 34, νηυσὶ θοῇσι πεποιθότες ὠκείησι: Hes. *Theog.* 789, ἐκ πέτρης καταλείβεται ἡλιβάτοιο, ὠψήλης: Theocr. VII. 15, λασίοιο, δασύτριχος... τράγοιο.—*θοῇ ναῦς*, *velox navis*, speaks of the ship as a thing of life,—*darting* over the sea: ὠκεία ναῦς, *celeris navis*, speaks of it rather as an expeditious conveyance, travelling so many knots an hour. It is in the epic manner to give these 'constant' epithets to the *stationary* fleet.

711 λαθίπονος.] *i.e.* forgets his grief respecting the award of the arms, the trouble on which he had 'brooded in his pause of many days from battle' (v. 195).

712 πάνθυτα θέσμι' ἐξήνυσε.] 'Has fulfilled the exact ritual of the gods'—lit., 'has performed the ordinances of the gods with all the due rites'—of *καθαρός* and *ἱλασμός*: see v. 655, *note*.—ἐξήνυσεν is a hasty presumption from the fact that Ajax had departed ὡς ἐξάνυσεν (v. 692).

εὐνομία.] 'Conformity,'—attention to all the ceremonies which νόμος, sacred usage, enjoined.

πάνθ' ὁ μέγας χρόνος μαραίνει,

κούδεν ἀναύδατον φατίσαιμ' ἂν, εὐτέ γ' ἐξ ἀέλπτων 715

Αἴας μετανεγνώσθη

θυμοῦ τ' Ἀτρείδαις μεγάλων τε νεικέων.

ΑΓΓΕΛΟΣ

ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,

714 πάνθ' ὁ μέγας χρόνος μαραίνει.] An echo of the reflection with which Ajax had opened his speech, v. 646.—Hermann and Lobeck give μαραίνει τε καὶ φλέγει, and assume that in the corresponding verse of the strophe (701) something has dropped out after χορεύσαι. A scholium on v. 713 says—τὰ ὑπὸ Αἴαντος διὰ πολλῶν εἰρημένα (vv. 646, 7) διὰ βραχέων ἐξήλθεν. Hence, according to Lobeck, 'patet in antiquis exemplaribus utrumque verbum (*i.e.* μαραίνει τε καὶ φλέγει) scriptum fuisse'—since otherwise the epitome of φύει τε... καὶ... κρύπτεται (v. 647) would be incomplete. But the scholium seems too vague to be cited as definite evidence for the text: and the words πάνθ' ὁ μέγας χρόνος μαραίνει may fairly be termed an epitome of vv. 646, 7, since Ajax was dwelling more on Time the *destroyer* than on Time the *revealer*.

715 ἐξ ἀέλπτων.] *Ex insperato*: usually, ἐξ ἀέλπτου. Cf. ἐκ τοῦ προφανοῦς, 'openly': ἐξ ἀπροσδοκήτου, 'unexpectedly,' &c.

716 μετανεγνώσθη.] A deponent form: cf. ἐμέμφθην, ἐνεθυμήθην.

717 Ἀτρείδαις.] For the dative cf. *Il.* I. 283, λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, 'I entreat (thee) to forgive Achilles thy grudge.' *Od.* XXI. 377, καὶ δὴ μεθίεν χαλεποῖο χόλοιο | Τηλεμάχῳ.

719—1184. The ἐπεισόδιον τριτον: cf. v. 201, *note*.—*Enter a MESSENGER from the Greek camp.*—[He comes on the stage by the side-door on the left hand of the spectators,—Ajax having made his exit (v. 692) by the side-door on

their right. These entrances, according to the usage of the Greek theatre, were respectively assigned to arrivals from a distance and to arrivals from the neighbourhood of the scene. Ajax was going to the seashore close by; the Messenger comes from the more distant camp.—See Donaldson's *Theatre of the Greeks*, p. 233: cf. p. 291.]

719—814. *Messenger.* Friends, I would first announce that Teucer has come from his Mysian foray:—on approaching the chiefs' tent he was surrounded and upbraided by all the Greeks in concert, as the kinsman of the public enemy:—only the intercession of the elders restored peace. But say—where is Ajax?—*Cho.* Gone forth, obedient to a good impulse, to make his peace with the gods.—*M.* Then I am too late! Calchas has straitly charged Teucer that Ajax be not suffered to go abroad this day: during this day alone is Ajax threatened by the anger of Athene,—anger provoked by former words of pride. But if the man is gone from us, he lives not, or Calchas is not wise.—*Cho.* O unhappy Tecmessa, come and hear what things this man speaks.—(*Enter TECMESSA.*)—*M.* Teucer charges thee to restrain Ajax under shelter of the roof, nor to suffer that he go forth alone.—*Tec.* And where is Teucer, and wherefore bids he thus?—*M.* He is newly-returned; and forebodes that Ajax, if he thus go forth, will die.—*Tec.* Alas, whence the warning?—*M.* From Nestor's prescient son, who in this day's course portends life or death for

Τεύκρος πάρεστιν ἄρτι Μυσίων ἀπὸ
κρημνῶν μέσον δὲ προσμολῶν στρατήγιον
κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
μαθόντες ἀμφέστησαν, εἴτ' ὀνειδέσιν
ἥρασσον ἔνθεν κἄνθεν οὔτις ἔσθ' ὅς οὔ,
τὸν τοῦ μανέντος κάπιβουλευτοῦ στρατοῦ
ξύναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι

720

725

Ajax.—*Te.* Help me, friends, shelter my cruel fate,—away—some to bring Teucer, some to the western or to the eastward bays—seek out the steps of a man who is in haste to die.

720 Μυσίων.....κρημνῶν.] The Mysian Olympus or its neighbourhood, whither Teucer had gone on a foray (vv. 343, 564). Cf. Strabo XII. 4, οἱ περὶ τὸν Ὀλύμπου Μυσοί. The Μυσοί of Homer dwell only on the coast of the Hellespont, in what was afterwards Μυσία ἡ μικρά (II. II. 858: X. 430: XIII. 5). In later times, 'Mysia' included the Troad, extending on the S. to the borders of Lydia,—on the E. to those of Bithynia and Phrygia, on which side the chain of Olympus formed part of its boundary.

721 μέσον στρατήγιον.] *Praetorium*,—σκηνή στρατηγίς (Paus. IV. 9)—the tent of Agamemnon, with that of Menelaus beside it (v. 49), in mid-camp (μέσον). In the space around it (περίστασις στρατηγίου, Polyb.) the council (βουλή) of chiefs was now sitting to discuss the crime of Ajax (v. 749),—while the λαοί were gathered around (ἀγορά). Cf. II. VII. 382, τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος, | νηὶ παρὰ πρύμνῃ Ἀγαμέμνονος.

722 κυδάζεται.] 'Is reviled,'—from κύδος, ὁ, 'reproach,'—a word mentioned by the Schol. *ad loc.* Cf. Aesch. *frag.* 89, οὔτοι γυναιξὶ δεῖ κύδαζεσθαι.

723 πρόσωθεν.] The adverb appears to belong to στείχοντα:—'while

he approached afar off.' The interposition of the words ἐν κύκλῳ seems against taking πρόσωθεν with μαθόντες.

724 ὀνειδέσιν...ἥρασσον.] 'Assailed' him with reproaches. Cf. v. 501, λόγοις ἰάπτων, *note*: *Phil.* 374, κἀγὼ χολῶθεις εὐθύς ἥρασσον κακοῖς | τοῖς πᾶσιν.—Schneidewin quotes Virg. *Aen.* IV. 447, *ambiguus hinc atque hinc vocibus heros Tun-ditur*.

725 οὔτις ἔσθ' ὅς οὔ.] Thuc. VII. 87, καὶ πεῖδς καὶ νῆες καὶ οὐδὲν ἔτι οὐκ ἀπώλετο. When οὐδεὶς-δοστις-οὐ had come to be regarded as a single word, οὐδεὶς sometimes conformed itself to the case of δοστις: e. g. Plato *Phaedo* p. 117 D, Ἀπολλόδωρος κλαίων καὶ ἀγανακτῶν οὐδένα θντινα οὐ κατέκλασε τῶν παρόντων, *unumquemque*.—Madvig *Synt.* § 105 b R.

726 τὸν ξύναιμον...ἀποκαλοῦντες.] 'Terming him the kinsman of the maniac'—τὸν being used, because the actual words of the Greeks were, 'ὁ τοῦ μανέντος ξύναιμος.' Eur. *Heracl.* 978, πρὸς ταῦτα 'τὴν θρασείαν' δοστις ἂν θέλῃ | λέξει.

στρατοῦ.] Depending on the genitive ἐπιβουλευτοῦ. Cf. Thuc. I. 145, ὀλίγων ἔνεκα ἡμερῶν μισθοῦ δόσεως.—Elmsley, *στρατῶ*,—like Eur. *Med.* 478, ταύρων πυρπνῶν ἐπιστάτην | ζεύγλαισι.

727 ἀποκαλοῦντες.] Calling contemptuously. Plato *Gorg.* p. 512 C, καὶ ὡς ἐν ὀνείδει ἀποκαλέσαις ἂν μηχανοποιόν: Dem. *de Fals. Legat.* p.

τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
ὥστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν
κολεῶν ἐρυστά διεπεραιώθη ξίφη.
λήγει δ' ἔρις δραμούσα τοῦ προσωτάτω
ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
ἀλλ' ἡμῖν Αἴας ποῦ 'στιν, ὥς φράσω τάδε;
τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.

730

ΧΟΡΟΣ

οὐκ ἔνδον, ἀλλὰ φροῦδος ἀρτίως, νέας

735

439, βάρβαρόν τε γὰρ πολλάκις καὶ ἀλάστορα τὸν Φίλιππον ἀποκαλῶν ἐδημηγόρει. See Mr Shilleto's note in his edition of this Speech, p. 418, § 274:—'I am only aware of two passages where ἀποκαλῶν is used in a good sense: one furnished by Lennep (who on Phalar. p. 198, 199. has discussed the word) from Plutarch T. II. p. 776 E,—the other occurs in Aristot. II. Nic. Ethic. 9. =9, 7. καὶ γὰρ ἡμεῖς ὅτε μὲν τοὺς ἐλλείποντας ἐπαινοῦμεν καὶ πράους φαμέν' ὅτε δὲ τοὺς χαλεπαίνοντας ἀνδράδεις ἀποκαλοῦμεν.'

ὥς οὐκ ἀρκέσοι.] '(Saying) that he should not save himself from dying,' &c. The clause ὥς οὐκ ἀρκέσοι depends on ὀνειδέσιν ἥρασσον, = ὀνειδίζοντες ἔλεγον. For the tense of ἀρκέσοι cf. v. 313, φανοίην, *note*. 728 τὸ μὴ οὔ.] Cf. v. 540, *note*.—Madvig *Synt.* § 156 R 4.

πέτροισι.] Cf. v. 252, λιθόλευστον Ἄρη, *note*.

πᾶς.] Cf. v. 275, *note*. 729 ὥστ' ἐς τοσοῦτον ἦλθον, κ.τ.λ.] Thus in the *Iliad* (I. 190) the quarrel between Agamemnon and Achilles had reached the point when Achilles was doubting—ἡ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρῖζοι, | ἢ ἔχολον παύσειε—when Athene interposed to restrain Achilles, and Nestor (vv. 254—285) to pacify Agamemnon.

730 κολεῶν.....ξίφη.] 'Swords plucked from sheaths were drawn

in men's hands.'—The swords διεπεραιώθη κολεῶν, 'were drawn through (and out of) their sheaths,' ἐρυστά 'by a quick, sharp pull.' Swords drawn leisurely from the scabbard might be said διαπεραιεῖσθαι: the angry hastiness of the action is brought out by ἐρυστά.

731 δραμούσα τοῦ προσωτάτω.] The genitive is partitive,—lit. 'having trespassed upon the domain of what is extreme,' i. e. 'having run somewhat to the furthest.' Cf. *λέναι* τοῦ πρόσω (Xen. *Anab.* I. 3. 1), lit. 'to enter upon the ground before one,' i. e. 'to go forwards.' Madvig *Synt.* § 51 d.

732 ἀνδρῶν...λόγου.] *ξυναλλαγή-λόγου ἀνδρῶν*, lit. 'the word-mediation' (reconciling words) of the elders. For the double genitive cf. v. 309, *note*.

ἐν.] 'By means of.' *Phil.* 602, τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν; Eur. *Helen.* 1132, ἐν δορὶ καὶ πετρίναις | ῥιπαῖσιν ἐκπνεύσαντες.

733 ἡμῖν.] For the dative cf. v. 39.

734 τοῖς κυρίοις.] The plural for the singular is sometimes used when the reference is general or mysterious: e. g. Aesch. *Cho.* 47, δεσποτῶν θανάτοισιν,—(alluding to the death of Agamemnon:) Eur. *Hec.* 463, χάλα τοκεῦσιν εἰκότως θυμουμένοις,—i. e. μητρὶ.

735 νέας βουλὰς, κ.τ.λ.] 'Having married gentler thoughts to wiser ways.'—*νέαι βουλαί*, the new *princi-*

βουλὰς νέοισιν ἐγκαταζεύξας τρέποις.

ΑΓΓΕΛΟΣ

ἰοὺ ἰοῦ.

βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
πέμπων ἔπεμψεν, ἣ' φάνην ἐγὼ βραδύς.

ΧΟΡΟΣ

τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον;

740

ΑΓΓΕΛΟΣ

τὸν ἄνδρ' ἀπηύδα Τεύκρος ἔνδοθεν στέγης
μὴ ἔξω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.

ΧΟΡΟΣ

ἀλλ' οἴχεται τοι, πρὸς τὸ κέρδιστον τραπεῖς
γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.

ΑΓΓΕΛΟΣ

ταῦτ' ἐστὶ τᾶπη μωρίας πολλῆς πλέα,

745

ples of piety towards the gods and deference to rulers which Ajax has adopted (v. 666): νέοι τρόποι, the new *conduct* on which he seems to have entered, in setting forth to propitiate Athene. For the form of the phrase cf. Cic. *ad Fam.* iv. 6, *ad nos* *casus temporum novas consiliorum rationes accommodare*.

736 ἐγκαταζεύξας.] Cf. Pind. *N.* i. 7, ἔργμασιν νικαφόροις ἐγκώμιον ζεύξαι μέλος, 'to marry strains of praise to deeds of fame.'

738 βραδεῖαν...βραδύς.] *i. e.* Either it was already too late when I was sent on this mission, or I have arrived too late.

ἡμᾶς.....πέμπων ὁδόν.] Eur. *Bacch.* 827, Αἰ. ἐγὼ στελῶ σε...ΠΕ. τίνα στολήν;—Madvig *Synt.* § 25.

740 τί δ'.....ὑπεσπανισμένον;] 'And wherein has thy urgent mission been disappointed?' lit. 'what part of this need (this urgent business) has been stinted (scantily performed)?' Cf. Aesch. *Pers.* 491, ὑπεσπανισμένους | βοράς.

χρείας.] In *χρεία* the literal sense of 'need' is more prominent than in *χρέος*, *χρήμα*, which often mean merely *negotium*, a matter of business.

741 ἀπηύδα μὴ...παρήκειν.] *i. e.* gave him a prohibitory command (ἀπηύδα) not to come out. Cf. *O. T.* 236, τὸν ἄνδρ' ἀπαυδῶ τόνδε...μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινά: Xen. *Cyr.* i. 4. 14, Ἀστυάγης ἀπηγόρευε μηδένα βάλλειν.—Madvig *Synt.* § 210.

742 ἔξω παρήκειν.] 'Pass forth abroad.' In *παρέρχομαι*, *παριέναι*, *παρήκειν*, *παρά* conveys the notion of going *into the presence* of others: hence either 'to enter' (a house), or 'to go forth into public.'

743 οἴχεται.] 'He is gone.' The speaker unconsciously uses an ominous word.

744 καταλλαχθῇ χόλου.] For the genitive depending on the notion of *desisting from*, cf. Eur. *Med.* 896, διαλλάχθηθ' ἅμα | τῆς πρόσθεν ἑχθρας.—Madvig *Synt.* § 57 b.

εἵπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟΡΟΣ

ποῖον; τί δ' εἰδὼς τοῦδε πράγματος πέρι;

ΑΓΓΕΛΟΣ

τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα
ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
θεὶς εἶπε καπέσκηψε παντοία τέχνη
εἶρξαι κατ' ἡμᾶρ τοῦμφανές τὸ νῦν τόδε
Αἴανθ' ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἔαν,

750

746 εὖ φρονῶν]=ὀρθῶς φρονῶν: cf. v. 1252, οἱ γὰρ φρονούντες εὖ κρατοῦσι πανταχοῦ: Aesch. *P. V.* 395, κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν, 'it is best to be thought foolish when one is really wise.' But in a different sense in *Il.* i. 73 (Calchas), εὖ φρονέων ἀγορήσατο, 'spoke with kindly purpose.'

747 τοῦδε πράγματος πέρι;] *i. e.* 'What special knowledge authorised Calchas to deny that a present reconciliation with Athene is τὸ κέρδιστον for Ajax?' The question is answered at v. 756. Schneidewin conjectured *πάρε*,—referring *πράγματος* to the prediction of Calchas.

748 τοσοῦτον...ἐτύγχανον.] 'Thus much I know, and to thus much was witness:—τοσοῦτον, in the sense of *μέχρι τούτου*, belonging to παρὼν ἐτύγχανον as well as to οἶδα.

749 γάρ.] Cf. v. 285, *note*. συνέδρου καὶ τυραννικοῦ.] 'The circle of councillors and chiefs'=κύκλος τῶν συνεδρευόντων βασιλέων,—the Homeric βουλή. Homer represents the Greek fleet as drawn up semicircularly on the strand of a small bay. Over against the ships of Odysseus, which were stationed at the middle point (*Il.* xi. 8), a space was kept clear for assemblies and for the administration of justice; here also stood the public altars of the

camp: *Il.* xi. 805, κατὰ νῆας Ὀδυσσῆος θέλειο...ἵνα σφ' ἀγορή τε θέμις τε | ἦν, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί.

750 οἶος Ἀτρειδῶν δίχα.] Cf. v. 464.

752 παντοία τέχνη.] To be taken with εἶρξαι, rather than with ἐπέσκηψε: see Her. i. 112, ἔχρησε μηδεμὴ τέχνη ἐκθεῖναι μιν.

753 εἶρξαι.] According to the usual distinction that εἶργειν='to shut out,' εἶργειν 'to shut in,' Hermann and Lobeck are right in giving εἶρξαι here. Lobeck shews at length that εἶργειν and εἶργειν are pretty regularly distinguished in good Greek. Thus in Philip's Letter *ap.* Demosth. p. 159. 2, τὸν ἀδικούμενον εἶρξατε δέκα μῆνας: but presently, p. 159. 4, ὥστε μυστηρίων μὲν εἶργειν αὐτούς. In Eur. *Helen.* 288, τὸ δ' ἔσχατον τοῦτ', εἰ μόλοιμεν ἐς πάτραν | κλήθροισι ἂν εἰργοίμεσθα,—the sense is, 'barred out of every house,'—not 'imprisoned.' And so εἶργμός always: εἶρκτή rarely, and not in good writers.

ἡμᾶρ τοῦμφανές, κ. τ. λ.] 'This present day that shines:' cf. v. 856, ἡμέρας τὸ νῦν σέλας. The explicit phrase marks an anxious warning: cf. v. 741, ἀπηύδα—ἔνδοθεν στέγης | μὴ ἔξω παρήκειν.

εἰ ζῶντ' ἐκείνων εἰσιδεῖν θέλοι ποτέ.
 ἐλὰ γὰρ αὐτὸν τῇδε θῆμερα μόνῃ
 δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων.
 τὰ γὰρ περισσὰ κἀνόνητα σώματα
 πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν
 βλαστῶν ἔπειτα μὴ κατ' ἀνθρώπου φρονῇ.
 κείνος δ' ἀπ' οἴκων εὐθύς ἐξορμώμενος
 ἄνους καλῶς λέγοντος ἡνέρεθ πατρός.
 ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει

756 τῇδε θῆμερα.] The only other example in the Tragedians of this crasis is *O. T.* 1283, νῦν δὲ τῇδε θῆμερα | στεναγμός. It also occurs once in *Ar. Av.* 1071, τῇ δὲ μέντοι θῆμερα. — τῇδ' ἐν ἡμέρᾳ τῇδ' ἔθ' ἡμέρᾳ have been conjectured.

757 ὡς ἔφη λέγων.] 'As he rehearsed:' lit., 'as he said in the course of his statement.' Cf. *Her.* III. 156 (where Zopyrus presents himself to the Babylonians and relates his ill-treatment by Darius), — 'νῦν τε,' ἔφη λέγων ('his story ran'), 'ἐγὼ ὑμῖν ἤκω μέγιστον ἀγαθόν.' Again *Her.* V. 36 (Hecataeus has been giving an exposition of his views to the Ionian leaders), ἄλλως μὲν νῦν οὐδαμῶς ἔφη λέγων ('he went on to say') ἐνορᾶν ἐσόμενον τοῦτο. Such phrases as εἶπε φωνῶν (*Aesch. Ag.* 106, 'he lifted up his voice and said') — ἔφη δημηγορῶν, κ. τ. λ., — are evidently different from ἔφη λέγων.

758 περισσὰ κἀνόνητα σώματα.] 'Luxuriant and unprofitable lives:' cf. V. 1077, κἂν τις σῶμα γεννήσῃ μέγα, κ. τ. λ.: V. 129, μῆδ' ὄγκον ἄρη. — περισσά, 'overgrown,' 'swoln with too much prosperity:' ἀνόνητα, 'lost, through pride, to the service of the gods and to helpful relations with men.' Cf. *Her.* VII. 10, ὁρᾷς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοὶ ὁ θεός; The var. lect. ἀνόνητα is appropriate, but less forcible than ἀνόνητα, which gives the reason why overgrown greatness is struck down by the gods.

Schneidewin's conjecture λήματα for σώματα appears unnecessary.

760 ὅστις, κ. τ. λ.] The antecedent to ὅστις is ἐκαστὸν τινα, implied in σώματα. Cf. *Ant.* 705, ὅστις φρονεῖν ... μόνος δοκεῖ..., οὔτοι... ὠφθησαν κενοί: *Xen. Cyr.* VII. 4. 5, ἦν... ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κύρως τε καὶ ἡμεῖς πολέμοι ἐσόμεθα. — *Madv. Synl.* § 99 d.

φύσιν.] Cognate accus., = βλαστήν βλαστῶν. Cf. *Trach.* 1062, θῆλυς φύσα κοῦκ ἀνδρὸς φύσιν: *Il.* XI. 241, κοιμήσατο χάλκεον ὕπνον: *Arist. Rhét.* I. 2. 9, χαίρειν ἡδονήν.

761 φρονῇ.] Cf. *O. C.* 395, γέροντα δ' ὀρθοῦν φλαῦρον δὲ νέος πέσῃ: *Eur. Ion* 855, δοῦλος ὅστις ἐσθλὸς ᾖ. — *Madv. Synl.* § 125 R 2.

762—779. The Messenger is now reporting the actual words of Calchas: cf. V. 780, τοσαῦθ' ὁ μάντις εἶπε.

763 ἄνους... πατρός.] πατρός καλῶς λέγοντος (genitive absolute) ἄνους ἐφάνη.

764 αὐτὸν ἐννέπει.] The accusative, since ἐννέπει = προσφωνεῖ: cf. *Il.* XII. 210, Δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς: *Phil.* 1065, μή μ' ἀντιφώνει μηδέν.

τέκνον, δόρει, κ. τ. λ.] *Odysseus*, in the *Iliad* (IX. 252), reminds Achilles of the parting advice of Peleus, 'δεσ' ἐκ Φθίης Ἀγαμέμνονι πέμπε:— Τέκνον ἐμὸν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρῃ | δώσουσ' αἶκ' ἐθέλωσι· σὺ δὲ μεγαλήτορα θυμὸν | ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων.

755

760

βούλου κρατεῖν μὲν, σὺν θεῷ δ' αἰεὶ κρατεῖν.
 ὁ δ' ὑψικόμπως κἀφρόνως ἡμείψατο,
 πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὦν ὁμοῦ
 κράτος κατακτήσται· ἐγὼ δὲ καὶ δίχα
 κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
 τοσόνδ' ἐκόμπει μῦθον. εἶτα δεύτερον
 δίας Ἀθάνας, ἥνικ' ὀτρύνουσά νιν

765

770

δόρει.] The usual form in the Attic poets, e. g. *Ar. Pax* 357, ἐς Λυκείον κἂκ Λυκείον σὺν δόρει σὺν ἀσπίδι: but *δορί* is admitted in lyric passages, e. g. *Aesch. Ag.* III. 111, πέμπει ξὺν δορί καὶ χειρὶ πράκτορι.

765 σὺν θεῷ.] 'With the help of the god.' Cf. V. 779. The phrase σὺν θεῷ or θεοῖς often means in a general sense, 'with the gods on one's side,' — 'under favour of the gods.' Cf. *Il.* XXIV. 430, πέμψον δέ με, σὺν γε θεοῖσιν, — 'escort me, — that is, if the gods are willing.' *Eur. Med.* 625, ξὺν θεῷ δ' εἰρήσεται, — 'under favour of the gods be it said.'

767 θεοῖς ὁμοῦ] = σὺν θεοῖς.
 ὁ μηδὲν ὦν.] Cf. V. 1281, δτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὕπερ. — Two other forms of the phrase occur: (1) ὁ μηδεῖς: V. 1114, οὐ γὰρ ἤξιον τοὺς μηδένας. — (2) τὸ μηδὲν (of a person): *Trach.* 1107, κἂν τὸ μηδὲν ὦ.

768 καὶ δίχα κείνων.] Homer, too, ascribes to Ajax this vein of self-confidence, — but under a different aspect. It is not, as here, the impious presumption which scorns to invoke the divine favour. Rather it is the courageous self-reliance of one who regards Zeus as the declared enemy of the Greeks, and exhorts them, since the gods refuse aid, to aid themselves: — *Il.* XVII. 629, 'by this time a fool might see that father Zeus gives the triumph to the Trojans: — ἀλλ' ἄγετ', αὐτοὶ περ φράζωμεθα μῆτιν ἀρίστην.' — The pagan ideal of consummate arrogance comprised *outsproken* defiance of the gods. Thus the Locrian Ajax φῆ ῥ' ἀέκητι θεῶν φνυγέειν μέγα λαῖτμα θαλάσσης (*Od.* IV. 504). Thus Capaneus boast-

ed that he would take Thebes, Διὸς τε θέλοντος καὶ μὴ θέλοντος (*Aesch. Theb.* 422). Thus Mezentius was the declared *Contemptor divom* (*Aen.* VII. 648).

769 ἐπισπάσειν κλέος.] 'To bring this glory upon my head.' *Aesch. (Pers.* 479) has the active ἐπισπᾶν in the sense of 'bringing' on, — τοσόνδε πλήθος πημάτων ἐπέσπασεν. In the sense of *gaining*, the middle ἐπισπᾶσθαι is usual: *Her.* III. 72, ἵνα τι... ἐπισπᾶσωνται κέρδος: *Polyb.* III. 98. 20, ἔφη... τὴν παρ' αὐτῶν εὐνοίαν ἐπισπάσασθαι. Cf. *Plato Gorg.* p. 465 B, ἀλλότριον κάλλος ἐφέλκομένους, 'striving to acquire' artificial beauty.

770 μῦθον.] Often in a contemptuous sense: cf. *Eur. Andr.* 744, τοὺς σοὺς δὲ μύθους ῥαδίως ἐγὼ φέρω.

771 δίας Ἀθάνας, κ. τ. λ.] 'Then once again, in answer to divine Athene, — what time she bade him, &c., — spake he in that hour a dread speech...' It has just been related how Ajax slighted the counsel of his father. The second instance of his pride was intended to have been prefaced by a sentence in this form, — εἶτα δεύτερον δίας Ἀθάνας (ὡς περ πρότερον πατρός) — ἥνικα ὀτρύνουσά νιν ἡδᾶτο, κ. τ. λ., — ἡτίμασε τὴν παραίνεσιν. But for ἡτίμασε τὴν παραίνεσιν is substituted ἀντιφωνεῖ δεινὸν ἔπος, — equivalent in sense, but leaving δίας Ἀθάνας without a definite syntax. This view seems more probable than (1) that of Hermann, Lobeck, and Schneidewin, who make Ἀθάνας, ἥνικα ἡδᾶτο an anacolouthon for Ἀθάνας αὐδωμένης: (2) Bernhardt's, who makes Ἀθάνας depend on ἔπος, 'a

ἡδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·
ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
ἴστω, καθ' ἡμᾶς δ' οὐποτ' ἐκρήξει μάχη.
775 τοιοῖσδέ τοι λόγοισιν ἀστεργῇ θεᾶς
ἐκτήσατ' ὀργήν, οὐ κατ' ἄνθρωπον φρονῶν.
ἀλλ' εἴπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν

speech about Athene,' like ὕμνοι θεῶν: (3) the view that 'Αθᾶνας depends on ἀντιφωνεῖ as = ἐναντίον λέγει.

772 ἡδᾶτο.] For the middle αὐ- δᾶσθαι, cf. *Phil.* 130, Aesch. *Eum.* 357: *Cho.* 144, ἐξαυδόμενος: and see v. 511, note.

773 τότε.] 'In that hour,'—emphatic, claiming attention for the coming ἔπος: cf. *El.* 35, χρῆ μοι τοιαῦθ' ὁ Φοῖβος ὦν πεύσει τάχα.—'ἀσκευσεν αὐτόν,' κ. τ. λ.: *Phil.* 465, ὀπηνίκ' ἂν θεός | ...εἴκη, τῆνικαῦθ' ὀρμώμεθα: *O. C.* 437, ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων, ...τὸ τῆνικ' ἤδη... ἦλαυνέ μ' ἐκ γῆς.

774 τοῖς ἄλλοισιν Ἀργείων.] Either τοῖς ἄλλοις Ἀργείοις or τοῖς ἄλλοις τῶν Ἀργείων would have been more usual. Cf. *Phil.* 304, τοῖσι σώφροσιν βροτῶν.—It would be possible to render, 'stand near the Greeks, in the interest of the rest' (τοῖς ἄλλοις being a dat. commodi): but the meaning is clearly τοῖς ἄλλοις τῶν Ἀργείων. For πέλας (like ἐγγύς) with dat. instead of genitive, cf. Aesch. *Suppl.* 204, θέλομ' ἂν ἤδη σοὶ πέλας θρόνους ἔχειν.

775 καθ' ἡμᾶς...μάχη.] 'Where stand I and mine, the storm of fight can never burst:' i. e. 'on that part of the Greek line where I and my Salaminians are posted the fury of battle can never break forth. No opposition which the enemy can offer to us will suffice to occasion serious fighting.' This—the only sense which the words will bear—is scarcely satisfactory. We might conjecture ἐσρήξει, *nunquam* irrumpent *hostes*.—ἐκρήξει: the metaphor

is from a storm bursting in fury: cf. Arist. *Meteor.* II. 18. 14, ἐκρήξας ἀνεμος: *Il.* XX. 55, σύμβαλον, ἐν δ' αὐτοῖς ξρίδα ῥήγνυντο βαρεῖαν.—It is impossible that οὐποτ' ἐκρήξει μάχη should mean, as Lobeck takes it, 'the enemy will never break our line.' The use, in that sense, of ῥῆξαι *passim* and of παραρρηγνύναι in Thuc. IV. 96 proves nothing for ἐκρήξει, which can mean nothing but *erumpet*.—(The proposed emendation οὐτι σοῦ χρήζει is a more violent remedy than the difficulty of the vulgate warrants.)

καθ' ἡμᾶς.] 'Over against us,' 'on our part of the line.' Cf. Xen. *Cyr.* VII. 1. 16 (the commander of a battalion reporting to Cyrus, whose army is drawn up for battle), τὰ μὲν καθ' ἡμᾶς ἐμοίγε δοκεῖ, ὦ Κύρε, καλῶς ἔχειν· ἀλλὰ τὰ πλάγια λυπεῖ με: 'as regards our own part of the line, I am satisfied: but I feel uneasy about our flanks.' Dionys. *Hal. Ant.* III. 24. 483, οἱ κατὰ Φιδηναίους ταχθέντες, *qui in acie Fidenatibus oppositi erant*.

776 τοιοῖσδέ τοι.] 'By such vaunts it was...' Hermann has restored τοι for τοῖς both here and in *El.* 608, ἀλλ' ἐν τοι κακοῖς.

777 οὐ κατ' ἄνθρωπον.] Cf. *Ant.* 768, φρονέτω μεῖζον ἢ κατ' ἄνδρ' ἰών.—The phrase οὐ κατὰ always means, 'greater, higher than:' cf. Thuc. II. 62, οὐ κατὰ τὴν τῶν οἰκίων καὶ τῆς γῆς χρεῖαν, ὦν μεγάλων νομίζετε ἐσπερῆσθαι, αὕτη ἡ δύναμις φαίνεται, 'this power appears incomparably more precious than the enjoyment of your houses and land.'

778 ἔστι] = ἔῃ: cf. v. 783.

γενοίμεθ' αὐτοῦ σὺν θεῷ σωτήριοι.
τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθὺς ἐξ ἔδρας
πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
Τεῦκρος φυλάσσειν. εἰ δ' ἀπεστερήμεθα,
οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ

ὦ δαῖτα Τέκμησσα, δύσμορον γένος,
ὅρα μολοῦσα τόνδ' ὅποι' ἔπη θροεῖ.

779 σὺν θεῷ.] Calchas, priest and seer, is careful himself to shun the impiety which he had recorded of Ajax. Cf. v. 765, note.

780 ὁ δέ...Τεῦκρος.] *Phil.* 371, ὁ δ' εἶπ', ('Ὀδυσσεὺς, πλησίον γὰρ ἦν κυρῶν,)—ναὶ παῖ, κ. τ. λ.

εὐθὺς ἐξ ἔδρας.] 'Quitting the council straightway.' Calchas, in order to speak with Teucer, withdrew from the circle of the council (v. 750); and they were now standing apart from it. In the literal sense, therefore, Teucer did not go ἐξ ἔδρας. Still, as a member of the council, he might be said to go ἐξ ἔδρας when, in order to find a messenger, he left the neighbourhood of the spot where it was sitting. But why did he not carry the message himself? He probably returned to the council in order to defend Ajax. When it rose, he began a personal search for him, and while thus engaged learnt the tidings of his death (v. 995). Teucer apprehended, — not the suicide of Ajax,—but a collision between his kinsmen and the Greeks: to prevent this, the message would suffice. The dramatic interest gains by the recital, at full length and in a formal ἀγγέλου ῥήσις, of the prophet's hopes and fears.—The words εὐθὺς ἐξ ἔδρας might also mean—'immediately after the sitting'—'as soon as the council rose.' But it is inconceivable that Teucer should have awaited that event before sending a message fraught with life or death.

782 φυλάσσειν.] (*Haec mandata observanda*). For the infin., cf. Thuc. II. 4, (οἱ Θηβαῖοι) παρέδοσαν σφᾶς αὐτοὺς τοῖς Πλαταιεῦσι χρήσασθαι ὃ, τι ἂν βούλωνται: Ar. *Nub.* 440, τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν | παρέχω τύπτειν.—*Madvig Synl.* § 148 b.

ἀπεστερήμεθα.] Schol., τῶν ἐντολῶν δηλονότι, ἡγουν τῆς φυλακῆς τοῦ Αἴαντος: i. e. 'if we have been robbed of our charge.'—(Wakefield conj. ἀφυστερήμεθα.)

783 εἰ Κάλχας σοφός.] Cf. v. 746. For the double protasis, εἰ ἀπεστερήμεθα...εἰ Κάλχας σοφός, cf. Plato *Phaedo* p. 67 E, εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, ...τούτου δὲ γιγνομένου εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὰ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκέλευε ἴοιεν; So Soph. *El.* 583.

784 δαῖτα.] The Doric and Attic form δάϊος, and not the Epic δῆϊος, was probably always used by the Tragedians. In Aesch. *Ag.* 542 δῆϊων, in the sense of 'enemies,' is usually read, but is not certain. There is no other instance of the word, as meaning 'hostile,' in senarii; for in Aesch. *Theb.* 267, στέψω πρὸ νᾶων is now read in place of λάφυρα δαῶν.

δύσμορον γένος.] 'Ill-fated being.' Cf. *Il.* VI. 180, ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων: Pind. *N.* v. 80, κείνου ὁμόςπορον ἔθνος, 'his blood-relation' (Pytheas): Catullus 61. 2, *Uraniae genus, Hymen.*

785 θροεῖ.] Cf. v. 67, note.

ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά.

ΤΕΚΜΗΣΣΑ

τί μ' αὖτάλαιναι, ἀρτίως πεπαυμένην
κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε;

ΧΟΡΟΣ

τοῦδ' εἰσάκουε τάνδρως, ὡς ἥκει φέρων
Αἴαντος ἡμῖν πράξιν ἣν ἤλγησ' ἐγώ.

790

ΤΕΚΜΗΣΣΑ

οἴμοι, τί φῆς, ὦνθρωπε; μὼν ὀλώλαμεν;

ΑΓΓΕΛΟΣ

οὐκ οἶδα τὴν σὴν πράξιν, Αἴαντος δ' ὅτι,
θυραῖος εἴπερ ἐστίν, οὐ θαρσῶ πέρι.

786 ξυρεῖ ἐν χρῶ.] 'Touches in the quick;'—παροιμία ἐπὶ τῶν ἐπικινδύνων πραγμάτων, according to the Scholiast. Cf. Her. IV. 175, κείροντες ἐν χροῖ, 'shaving close.' Thuc. II. 84, ἐν χρῶ αἰεὶ παραπλέοντες.—For the form χρῶ instead of χρωτί, cf. γέλω, Od. XVIII. 100: ἔρω, ib. 212: ἐν φῶ, (for φωτί, dat. of φῶς, 'light,') Eur. frag. Meleagr. (quoted in the Etym. Magn. p. 803. 46). Lobeck observes that all such forms should be written with the iota subscript, as they represent an old mode of declension which omitted the consonant τ.

μὴ χαίρειν τινά.] = ὥστε μὴ,—the infin. expressing the result: cf. Thuc. II. 69, Φορμίων φυλακὴν εἶχε, μήτ' ἐκπλεῖν ἐκ Κορίνθου μηδένα μήτ' εἰσπλεῖν.—Madvig *Synt.* § 164.

787 τί μ' αὖ, κ.τ.λ.] Tecmessa,—who at the desire of Ajax (684) had withdrawn into the tent (v. 692),—now returns, with Eurysaces (v. 809).

788 ἀτρύτων.] Cf. Aesch. Cho. 330, ἀτρίακτος ἄτα.

790 πράξιν.] 'Plight.' Trach. 294, ἀνδρὸς εὐτυχῇ | κλύουσα πράξιν:

Aesch. P. V. 714, πέφρικ' εἰσιδοῦσα πράξιν Ἴνοῦς. ἤλγησα.] Cf. v. 536, note: v. 693.

792 οὐκ οἶδα, κ.τ.λ.] Tecmessa had inquired—as if she were speaking to the friendly Chorus—'can it be that "we" are lost?'—the first person plural (as at v. 269) expressing the identity of interests between Ajax and his friends. But the stranger, who does not enter into the meaning of the 'we,' coldly replies: 'I know not of *thy* case, but only that, if Ajax be abroad, I am ill at ease for *him*.'

Αἴαντος δέ, κ.τ.λ.] The construction first intended was Αἴαντος δὲ πράξιν οἶδα, ὅτι κακὴ ἐσται. But for κακὴ ἐσται is substituted οὐ θαρσῶ πέρι,—the preposition governing Αἴαντος. Schneidewin construes,—Αἴαντος δέ,—ὅτι (ἐπειδὴ) θυραῖος (ἐστίν),—εἴπερ ἐστίν,—οὐ θαρσῶ πέρι: i.e. 'But since Ajax is abroad, even supposing he yet lives, I have no confidence (that he will live much longer)'—an ingenious, but too elaborate, version.

ΤΕΚΜΗΣΣΑ

καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς.

ΑΓΓΕΛΟΣ

ἐκεῖνον εἵργειν Τεῦκρος ἐξεφίεται
σκηνῆς ὕπαυλον μὴδ' ἀφίεναι μόνον.

795

ΤΕΚΜΗΣΣΑ

ποῦ δ' ἐστὶ Τεῦκρος, καπὶ τῷ λέγει τάδε;

ΑΓΓΕΛΟΣ

πάρεστ' ἐκεῖνος ἄρτι τήνδε δ' ἐξοδὸν
ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕΚΜΗΣΣΑ

οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών;

800

ΑΓΓΕΛΟΣ

τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
τὴν νῦν, ὅς αὐτῷ θάνατον ἢ βίον φέρει.

794 καὶ μὴν.] Cf. v. 539, note. ὠδίνειν τί φῆς.] '(Abroad he is,) so that thy dark words rack me:'—ὠδίνειν=δεῖσασαν ἀπορεῖν ὅ, τι λέγεις. For τί=ὅ, τι, cf. Aesch. Cho. 84, οὐδ' ἔχω τί φῶ: Eur. Hec. 185, δειμαίνω, μήτερ, | τί ποτ' ἀναστένεις. 795 ἐξεφίεται.] The compound verb has reference to the explicit and urgent character of the injunction: cf. vv. 741, 752.

796 σκηνῆς ὕπαυλον.] The genitive depends on αὐλή in ὕπαυλος: cf. El. 1386, δωμαίων ὑπόστεγος.—Madv. *Synt.* § 63 d.

μόνον.] i.e. Until Teucer himself should arrive; v. 742.

798 τήνδε δ' ἐξοδὸν.....φέρειν.] 'He forebodes that this going forth is of fatal tendency for Ajax.'—ἐλπίζει, *auguratur*, cf. v. 606, note.—ὀλεθρίαν φέρειν is a mixture of ὀλεθρίαν εἶναι and εἰς ὀλεθρον φέρειν. Cf. the phrases εἰς αἰσχύνην, εἰς βλάβην φέρει τι.—Two other versions deserve notice:—(1) Lobeck's:—

'Teucer fears that he has to announce (φέρειν) this going forth as fatal to Ajax.' (2) Hermann:—'Teucer hopes to announce (i.e. to announce in time) that this going forth is fraught with death for Ajax.'—(Bothe proposed ἐλπίζειν φέρει, 'tends to make us forebode....' Badham, ἐλπίζει φθάνει: Enger, κυρεῖν: F. W. Schmidt, ῥέπειν.)

801 Θεστορείου.] Pl. I. 69, Κάλχας Θεστορίδης, οἰωνοπόλων δ' ἄριστος. For the form cf. v. 134, Τελαμώνιε παῖ: Eur. Her. 229, τοὺς Ἡρακλείους παῖδας.

802 ὅς.] So Dindorf. Others δτ', i.e. ὅτε. The ι of ὅτι is never elided in Attic.

φέρειν.] 'Portends,' 'announces.' Cf. Aesch. Pers. 249, καὶ φέρει (ὁ ἀγγελος) σαφές τι πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν.—With ὅτε instead of ὅς, the subject to φέρει would be either (1) ἡ ἐξοδος,—deadly, if permitted,—but abstinence from which would be the saving of Ajax: cf. v. 674, note.

ΤΕΚΜΗΣΣΑ

οὐ γὰρ φίλοι, πρόστητ' ἀναγκαίᾳ τύχῃ,
καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους
ζητεῖτ' ἰόντες τάνδρὸς ἔξοδον κακὴν.
ἐγνώκα γὰρ δὴ φωτὸς ἡπατημένη
καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
οἶμοι, τί δράσω, τέκνον; οὐχ ἰδρυτέον.
ἀλλ' εἰμι κἀγὼ κεῖσ' ὅποιπερ ἂν σθένω.
χωρῶμεν, ἐγκυνῶμεν, οὐχ ἔδρας ἀκμή.
[σῶζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν.]

805

810

—or (2) ἡ ἡμέρα,—as Hermann takes it. But καθ' ἡμέραν, ὅτε φέρει, instead of ἡ φέρει, seems too harsh.

803 πρόστητε.] 'Shelter.' Schol. βοηθοί, προστάται γενέσθε. Cf. Aesch. *de Fals. Legat.* p. 49. 41, τιμωρήσονται τὸν προστάτην τῆς εἰρήνης, 'the champion of the peace.'

ἀναγκαίᾳ τύχῃ.] 'My hard fate:' cf. v. 485, note.

804 σπεύσαθ', οἱ μὲν, κ.τ.λ.] The regular construction would have been:—σπεύσατε, οἱ μὲν (the servants of Tecmessa, v. 539, and the Messenger) Τεῦκρον μολεῖν οἱ δὲ (the Chorus) ζητεῖν Αἴαντα,—ἰόντες ἄλλοι μὲν πρὸς ἐσπέραν, ἄλλοι δὲ πρὸς ἀντολὰς. The first οἱ δὲ answers to οἱ μὲν, and distinguishes the seekers for Ajax from the seekers for Teucer. The second οἱ δὲ distinguishes the eastward from the westward party of seekers for Ajax. For the new finite verb ζητεῖτε instead of ζητεῖν, cf. *Trach.* 676, τοῦτ' ἡφάνισται, διάβορον πρὸς οὐδενὸς | τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὐτοῦ φθίνει: *Il.* xx. 48, αὖε δ' Ἀθήνη | σταῖσ' ὅτε μὲν παρὰ τάφρον... ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὖτε.

Τεῦκρον μολεῖν.] For σπεύδειν with accus. and infin., cf. *Her.* i. 74, ἔσπευσαν... εἰρήνην ἐωυτοῖσι γενέσθαι.—Teucer eventually learnt the tidings not from these special messengers, but from general rumours (v.

998), in the course of his search for Ajax.

805 ἀγκῶνας.] 'Bays,' curves of the shore,—Ajax having said that he was going to the παρακτοὺς λειμῶνας (v. 654).

ἀντηλίους.] An Ionic form, admitted in Attic: e.g. Aesch. *Ag.* 502, Eur. *Ion* 1550 (where ἀνθῆλιον was formerly read). Cf. Ar. *Av.* 109, μῶν ἡλιαστά;—μὰ ἀλλὰ θατέρου τρόπου, | ἀπηλιαστά: and so ἀπηλιώτης (*ventus*) *subsolanus*.

807 φωτὸς ἡπατημένη.] 'Deceived by the man:—who had succeeded (vv. 646—692) in persuading her that he had no longer any thoughts of self-destruction. But now, remembering his former purpose, she cannot doubt how to interpret the warning of Calchas.—For the genitive cf. Eur. *El.* 173, κείσαι σὰς ἀλόχου σφαγῆς: *id.* *Or.* 496, πληγῆς θυγατρὸς τῆς ἐμῆς.

809 τί δράσω, τέκνον;] Tecmessa, about to join in the search, leaves Eurysaces at the tent with a παιδαγωγός. At v. 973 she returns to him.

810 ὅποιπερ ἂν σθένω.] Tecmessa, faint with grief or fear, had not gone far from the tent before she discovered the body of Ajax. Meanwhile the chorus had searched far and wide (μακροὶ πόντοι, v. 888).

811 οὐχ ἔδρας ἀκμή.] *Il.* xxiii.

ΧΟΡΟΣ

χωρεῖν ἔτοιμος, κοῦ λόγῳ δείξω μόνον.
τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.

ΑΙΑΣ

ὁ μὲν σφαγεὺς ἔστηκεν ἢ τομώτατος

815

205, οὐχ ἔδος· εἰμι γὰρ αὖθις ἐπ' Ὀκεανοῖο ῥέεθρα: Bacchylides *frag.* 21, οὐχ ἔδρας ἔργον: Eur. *Or.* 1292, οὐχ ἔδρας ἀγών.

812 σῶζειν θέλοντες, κ.τ.λ.] This verse is rejected as spurious by Dindorf, Schneidewin, and other editors. But its alleged feebleness is not so very clear. In the first place it has a real force and significance in reminding us distinctly what it was that Tecmessa dreaded—the purpose of Ajax to destroy himself. This fear had haunted her from the first moment of his returning sanity (v. 326),—had been lulled by the reassuring language of Ajax,—but had revived with the warning of Calchas, which convinced her that that language had been delusive (v. 807). Again, the words ὃς σπεύδει θανεῖν give a hint to the spectators which aptly introduces the succeeding tableau—Ajax standing before his planted sword.

814 ἔργου καὶ ποδῶν.] 'Speed of act and foot,'—ποδῶν being added to define ἔργου, opposed in conventional antithesis to λόγῳ.

Exit TECMESSA by the side-door on the right of the spectators (leading to the seashore); the MESSENGER, with Attendants, by the left side-door, leading to the Greek camp (see v. 719, note).—The CHORUS, breaking up into two hemichoria, leave the orchestra by the right and left parodi.—[Other instances of the Chorus making an exit in the course of the drama, are:—Aesch. *Eum.* 225—235: Eur. *Alc.* 746—872: *id.* *Helen.* 386—515.]

815. The scene changes from the tent of Ajax and its vicinity, to a lonely place, near the shore, bordered by a wood (v. 892). AJAX is dis-

covered standing near his sword, which is planted in the earth by its hilt.—[This is the only example in the extant plays of Sophocles of a complete change of scene. It would be effected,—first, by turning the *περιακτοί*, sc. *θύραι*, or 'revolving doors,'—triangular prisms, turning on a pivot, which stood before the side-doors of the stage:—secondly, by substituting a fresh pictorial background (*σκηνὴ*) for that representing the tent of Ajax. In order to conceal this operation a curtain (*αὐλαία*) was probably drawn up (not dropped, as with us) for a few moments, when the stage was cleared at v. 814. (See Donaldson, *Theatre of the Greeks*, pp. 240, 292.)—Aeschylus has a complete change of scene only in the *Eumenides* (v. 225) and (as some think) in the *Choephoroe* (v. 640): Euripides, in no instance: Aristophanes, in five plays—the *Aves* (v. 1565)—the *Ecclesiazusae* (v. 877)—the *Ranæ* (v. 270)—the *Thesmophoriazusae* (v. 279)—and the *Lysistrata* (v. 253).]

815—865. Ajax. 'The slayer is placed so that best he may slay,—that sword, a foeman's gift, and planted in a hostile soil. All things are ready. Hear me, O Zeus, and let some quick rumour summon Teucer to raise my corpse; hear me, Hermes, and grant me an easy transit to the shades; and ye, vengeful Furies, mark ye how I fall by the guile of the Atreidae. Thou who climbest the steep sky with thy wheels, thou Sun, when thou lookest upon Salamis, draw thy spangled rein, and tell my fate to aged Telamon and to my mother. O Death, delay not thy visit. Farewell, bright sunlight,—farewell, sacred soil of

γένοιτ' ἄν, εἴ τω καὶ λογίζεσθαι σχολή,
δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ
μάλιστα μισηθέντος ἐχθίστου θ' ὀράν·
πέπηγε δ' ἐν γῇ πολεμία τῇ Τρωάδι,
σιδηροβρῶτι θηγάνῃ νεακονῆς·
ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ,
εὐνούστατον τῶδ' ἀνδρὶ διὰ τάχους θανείν.
οὔτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδ' ἐμοὶ
σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.
αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.

820

825

Salamis; farewell, waters and plains of Troy. This is the last word that Ajax speaks to you; the rest he will speak to Hades and to the dead.

815 σφαγεύς.] *i. e.* ξίφος. Cf. Eur. *Andr.* 1134, ἀμφώβολοι σφαγεῖς βουπόροι, 'javelins with double point, fit to pierce an ox's throat.'

τομώτατος.] With the form τομός, Lobeck compares φορός (*secundus*, of winds, or 'fertile')—τροφός—βορός.

816 λογίζεσθαι.] 'If, indeed, a man has time to think,'—when it is ἔργου ἀκμή. He reflects, λογίζεται, that the sword will do its work well for three reasons:—because it is the ill-omened gift of an enemy: because it is planted, newly sharpened, in the soil of a hostile land: and because he himself has taken pains to aid it in its task.

817 ἀνδρὸς Ἑκτορος.] ἀνὴρ is sometimes prefixed to a name which, as being mentioned for the first time, requires an introduction: *e. g.* Her. VIII. 82, τῆς ἦρχε ἀνὴρ Παναίτιος (more courteous than Παναίτιος): *Il.* II. 92, ἔλε δ' ἀνδρα Βιήνορα. —Here the ἀνδρὸς gives a certain tone of distance and aversion to the mention of a well-known but hated name.

ξένων.] 'Guest-friends.' Ajax and Hector were ξένοι in virtue of a compact ratified by the exchange of ξένια,—the sword and the girdle (*Il.* VII. 302). A similar relation subsisted between the Argive Diomedes and the Lycian Glaucus, who fought

on the Trojan side (*Il.* VI. 215).

819 ἐν γῇ πολεμία.] Cf. v. 459, *note*.

820 νεακονῆς.] The Doric form, as in v. 37 κυναγία, is retained here by Dindorf, against a majority of the editors.

822 εὐνούστατον.] Though its master was ἐχθιστος (v. 817), and though his gift had hitherto been οὐκ ὀνήσιμον (v. 665).

θανείν.] *i. e.* ὥστε θανείν (αὐτόν). Cf. v. 786, *note*.

823 ἐκ...τῶνδ'.] 'In the next place.' Cf. v. 537, *note*.

824 καὶ γὰρ εἰκός.] Since Zeus was the founder of the Aeacid line, —προγόνων προπάτωρ, v. 387.

825 αἰτήσομαι δέ, κ.τ.λ.] To Zeus Panomphaeus (*Il.* VIII. 250)—the source of all rumours, of all signs that guide or warn men,—Ajax prays that swift tidings of his death may come to Teucer, and summon him to raise a kinsman's corpse. The prayer was heard; for while Teucer was pursuing his search, 'a quick rumour, even as the whisper of a god, spread through all the Greeks,' (999), telling that Ajax was dead. It was the message of Zeus, not of Tecmessa (v. 804), that first brought the news to Teucer.—Cf. v. 187, *note*.

οὐ μακρόν.] = οὐ μέγα: cf. v. 130, *note*. Cf. Theognis 13: Ἄρτεμι, ... εὐχομένῳ μοι κλῆθι, κακὰς δ' ἀπὸ κῆρας ἀλαλκε· σοὶ μὲν τοῦτο, θεῶ, μικρὸν, ἐμοὶ δὲ μέγα.

πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν
Τεύκρω φέροντα, πρῶτος ὥς με βαστάσῃ
πεπτῶτα τῶδε περὶ νεορράντῳ ξίφει,
καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος
ρίφθῳ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ.
τοσαῦτά σ', ὦ Ζεῦ, προστρέπω· καλῶ θ' ἅμα
πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι
ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι
πλευρὰν διαρρήξαντα τῶδε φασγάνῳ.
καλῶ δ' ἄρωγους τὰς αἰεὶ τε παρθένους
αἰεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη,

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835

827 πρῶτος.] When the corpse is found, Tecmessa abstains from having it lifted from the ground until Teucer arrives (v. 921).

βαστάσῃ.] 'Raise me.' Cf. v. 920: *El.* 1129 (Electra receiving the urn supposed to contain the ashes of Orestes)—νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χερσίν.

828 πεπτῶτα περὶ ξίφει.] Cf. v. 899, φασγάνῳ περιπτυχῆς: Pind. *N.* VIII. 23, (φθόνος) καὶ Τελαμῶνος δάψεν υἱὸν φασγάνῳ ἀμφικυλίσαις, 'by wrapping him around his sword.'

830 ρίφθῳ...ἔλωρ.] *Il.* I. 4, αὐτοῖς δὲ ἐλώρια τεύχε κύνεσσιν | οἰωνοῖσι τε πᾶσι: *ib.* XXII. 338 (the dying prayer of Hector to Achilles), μὴ με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν: *Ant.* 205 (the corpse of Polynices) καὶ πρὸς οἰωνῶν δέμας | καὶ πρὸς κυνῶν ἐδεσθόν. For πρόβλητος cf. Hor. *Epid.* 6. 10 (*canis*) proiecctum odoraris cibum.

831 προστρέπω.] The active instead of the more usual προστρέπομαι, as in *O. C.* 50: Eur. *Suppl.* 1195, κακῶς ὀλέσθαι πρόστρεπ' Ἀργείων χθόνα, 'pray that...' Cf. v. 769, ἐπισπάσειν, and *note*.

832 πομπαῖον...χθόνιον.] The epithet χθόνιον is added to define πομπαῖον,—since the title πομπαῖος belonged in its most general sense to Hermes, as the god who piloted all travellers needing wary guidance. Thus he is commissioned by Apollo

ΑΙ

to protect the flight of Orestes from Delphi to Athens (Aesch. *Eum.* 91): in the *Electra* of Sophocles he conducts the stealthy steps of the avengers into the palace (v. 1395): and in the *Philoctetes* (v. 133) he is invoked by Odysseus to speed the enterprise of the conspirators:—Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιο νῦν. But he was especially ψυχόπομος: Hor. *Od.* I. 10, 17, *Tu prius laetis animas reponis Sedibus*.

833 ἀσφαδάστῳ.] 'Without a struggle,—at one quick bound.' The ταχὺ πῆδημα is the one convulsive spring upwards when the sword pierces the heart,—opposed to σφασμός,—a prolonged death-struggle. Photius, σφαδάζειν· δυσθανατεῖν. Cf. Aesch. *Ag.* 1263, ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν, | ὥς ἀσφάδατος, αἱμάτων εὐθνησίμων | ἀπορρύντων, ὄμμα συμβάλω τόδε: Silius Italicus VII. 140 (Dido, about to mount the pyre, prays to the gods infernal), precor, *inquit*, adeste, Et placidi victos ardore admittite manes.

835 τὰς αἰεὶ.] Sc. οὔσας. Cf. Aesch. *Eum.* 69, γραῖαι, παλαιαὶ παῖδες: *ib.* 833, ἐμὲ τὰν παλαιόφρονα.

836 αἰεὶ θ' ὀρώσας.] Hermann, followed by other editors, gives αἰεὶ δ', contending that, since δέ was regularly used with a repeated word (Eur. *Med.* 99, κινεῖ κραδίαν, κινεῖ δὲ χόλον), its insertion after the second αἰεὶ would be excused by the familiar

σεμνὰς Ἐρινύς τανύποδας, μαθεῖν ἐμὲ
πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.
[καὶ σφας κακοὺς κάκιστα καὶ πανωλέθρους
ξυναρπάσειαν, ὥσπερ εἰσορῶσ' ἐμὲ
αὐτοσφαγῇ πίπτοντα, τὼς αὐτοσφαγεῖς
πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.]
ἴτ', ὦ ταχέϊαι ποῖνιμοί τ' Ἐρινύες,
γέεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.

idiom, even though τε had preceded. Similarly in *El.* 1098 he would read, ὀρθά τ' εἰσηκούσαμεν, | ὀρθῶς δ' ὁδοιποροῦμεν. In both cases the usual τε...τε appears better.

ὀρώσας πάντα.] Cf. *O. C.* 42, τὰς πάνθ' ὀρώσας Εὐμενίδας.

837 σεμνὰς.] The special title of the Erinyes at Athens was Σεμναὶ θεαί, or Σεμναί: at Sicyon, Εὐμενίδες (*Paus.* II. 11. 4: Müller *Eumen.* § 80). Cf. *O. C.* 90, 459: *Thuc.* I. 126, καθεζομένους δέ τινας καὶ ἐπὶ τῶν Σεμνῶν θεῶν...διεχρήσαντο.

τανύποδας.] 'Far-striding': pursuing the guilty with long, rapid strides. Cf. *Aesch. Eum.* 349, σφαλερὰ καὶ τανυδρόμοις κῶλα,—the feet (of the Erinyes) overtaking and tripping the fugitive in his stride: *Soph. O. C.* 410, δεινόπους Ἀρά: *El.* 491, χαλκόπους Ἐρινύς.

839—842. Dindorf places these four verses in brackets. Hermann defends the genuineness of vv. 839, 40 (καὶ σφας κακοὺς...εἰσορῶσ' ἐμὲ), on what appears a just ground,—viz. that the imprecation upon the πάνδημος στρατός (v. 844) would otherwise follow too abruptly on the mention of the Atreidae. We should naturally expect in the first instance an imprecation upon the Atreidae themselves. But against the authenticity of the two following verses (αὐτοσφαγῇ...ὀλοίατο) several considerations may be urged:—(1) The non-fulfilment, mythologically speaking, of the doom denounced. Menelaus did not die a violent death. Agamemnon was not killed by his son. (2) The Epic τὼς is used once or

twice by Aeschylus, but occurs nowhere else in Sophocles or Euripides.—(3) φίλιστος does not occur elsewhere.—The verses may have been added in an attempt to supply a supposed lacuna after εἰσορῶσ' ἐμὲ, —(i. e. πανώλεθρον ξυναρπασθέντα). Cf. v. 571, note.

839 κάκιστα καὶ πανωλέθρους.] For the combination of adverb and adverbial adjective, cf. *Aesch. Theb.* 547, ἦ τὰν πανώλεις παγκάκως τ' ὀλοίατο.

841 αὐτοσφαγεῖς.] Alluding to the double sense of the word,—'slain by one's own hand,' or 'slain by a kinsman.' Cf. *El.* 272, τὸν αὐτοέντην (i. e. Aegisthus, who had murdered Agamemnon his first cousin:) *Aesch. Ag.* 1059, αὐτόφονα κακά: id. *Eum.* 321, αὐτοκτενέται μάταιοι, 'rash murders of kinsfolk.' The clause, τὼς αὐτοσφαγεῖς, κ.τ.λ., forms a second apodosis, the regular apodosis being ξυναρπάσειαν σφας: cf. v. 630, note.

844 πανδήμου στρατοῦ.] Ajax was incensed against the Greek army generally for the injuries which he had suffered from the Atreidae: cf. v. 384, ἄτιμος Ἀργείοισιν ὦδ' ἀπόλλυμαι. He adopts, but applies less mercifully, the principle enunciated by Philoctetes, πόλις γὰρ ἐστὶ πᾶσα τῶν ἡγουμένων, | στρατός τε σύμπας (*Phil.* v. 385). Here,—as in the *Iliad* (I. 10) where Agamemnon's disrespect to Chryses is visited on all his host,—'quicquid delirant reges, plectuntur Achivi.' Similarly the crime of Creon (*Antig.* 1141) and of Oedipus (*O. T.* 22)

σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν
Ἥλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα
ἴδῃς, ἐπισχῶν χρυσόνωτον ἡνίαν
ἄγγελον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
γέροντι πατρὶ τῇ τε δυστήνῳ τροφῷ.
ἦ που τάλαινα, τήνδ' ὅταν κλήη φάτιν,
ἥσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην,
ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
ὦ Θάνατε, Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν
καίτοι σὲ μὲν κάκει προσανδήσω ξυνών.
σὲ δ', ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας,
καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω
πανύστατον δὴ κοῦποτ' αὖθις ὕστερον.

entails a divine judgment on the whole population of Thebes.

845 οὐρανὸν διφρηλατῶν.] Cf. v. 30, πηδῶντα πεδία, note.

847 χρυσόνωτον.] 'Overlaid with gold,'—having the upper surface spread with gold leaf, (χρυσόπαστος — παραπέταλος),—'bracteis aureis superne ornatam' (Lobeck). Cf. *O. C.* 693, χρυσάνιος Ἀφροδίτα. When Suidas says, 'οὐ μόνον χρυσόνωτοι παρὰ τοῖς παλαιοῖς ἦναι ἀλλὰ καὶ ἐλεφαντόνωτοι,' he refers to reins studded with ivory,—like the gemmed bridles and trappings (εὐλαίγγες χαλινοί, φάλαρα λιθοκόλλητα) mentioned by late Greek writers. The sense of χρυσόνωτος, however, must be 'spread, plated'—rather than 'studded'—with gold.

850 ἦ που τάλαινα, κ.τ.λ.] Cf. v. 625.

853 σὺν τάχει τινί.] (The deed must be begun) 'with what speed it may.'—Schneidewin proposes, σὺν τύχῃ τινί, i. e. 'with some happy fortune:' cf. *Aesch. Cho.* 131, ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινί | κατεύχομαί σοι. But there appears to be no good cause for objecting to the expression σὺν τάχει τινί. The effect of τινί is merely to add a

certain irony.

854 ὦ Θάνατε, κ.τ.λ.] A similar apostrophe to Death occurs in the *Philoctetes* (v. 797)—ὦ Θάνατε, Θάνατε, πῶς αἰεὶ καλούμενος | οὕτω κατ' ἡμᾶρ οὐ δύναμολεῖν ποτέ; Cf. *Il.* XIV. 231, ἐνθ' ὅτ' ἔπνυξέ μ' ἐμβλητο, κασιγνήτῳ Θανάτοιο. Thanatos is one of the *dramatis personae* in the *Alcestis* of Euripides.

νῦν.] Now—now that the time for lamentation is past, and the time for action come. He is about to invoke Death at greater length,—but checks himself with the reflection that in the dark realm to which he is passing he will commune for ever with its king. His last words shall be spoken to the god whose face he shall see no more.

855 κάκει] = καὶ ἐν Αἴδου. *Eur. Her.* 594, εἰ γὰρ ἔξομεν | κάκει μερίμνας οἱ θανούμενοι βροτῶν, | οὐκ οἶδ' ὅποι τις τρέψεται. Cf. *Soph. Ant.* 75, πλείων χρόνος | ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε (i. e. ἢ τοῖς ἐνθάδε).

858 πανύστατον δὴ.] For δὴ cf. v. 992, ὦ τῶν ἀπάντων δὴ θεαμάτων...ἀλγιστον: *Thuc.* I. 50, ναυμαχία γὰρ αὕτη...μεγίστη δὴ τῶν πρὸ ἐαυτῆς ἐγένετο.

ὦ φέγγος, ὦ γῆς ἱρὸν οἰκείας πέδον
Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον,
κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
κρήναί τε ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ
πεδία προσανδῶ, χαίρετ', ὦ τροφῆς ἐμοί
τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ
τὰ δ' ἄλλ' ἐν Ἄιδου τοῖς κάτω μυθήσομαι.

860

865

859 ἱρὸν.] With reference to the tutelary gods, πολιτισσοῦχοι, ἐγχώριοι,—in the case of Salamis, especially Zeus, author of the Aeacid line,—whose protection consecrated it. Thus in Homer, Τροίης ἱερὸν πτολίεθρον, Ἀθῆναι ἱεραί, ἱερὰ Θήβη, Σούνιον ἱρὸν, κ.τ.λ.

860 πατρῶον ἐστίας βάθρον.] = πατρώας ἐστίας βάθρον. In such cases the two substantives are to be considered as forming a single word: e.g. *Ant.* 794, νεῖκος-ἀνδρῶν ξύναιμον: *Trach.* 817, ὄγκον...ὀνόματος...μητρῶον. Cf. v. 8, *note*. For βάθρον cf. v. 135, *note*.

861 κλειναί.] Pind. *frag.* 46, αἱ τε λιπαραὶ καὶ ἱοστέφανοι καὶ αἰοίδιμοι, Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθῆναι, δαιμόνιον πτολίεθρον. Cf. v. 1221, τὰς ἱεράς | Ἀθῆνας: *O.C.* 108, πασῶν Ἀθῆναι τιμιωτάτη πόλις: *ib.* 283, τὰς εὐδαίμονας Ἀθῆνας: *El.* 707, Ἀθῆνων τῶν θεοδμήτων.

τὸ σύντροφον γένος.] i.e. οἱ Ἀθηναῖοι: cf. v. 202.

862 κρήναί τε, κ.τ.λ.] Cf. v. 417. καὶ τὰ...πεδία προσανδῶ.] Two forms of invocation—direct address by the vocative, and καλῶ or προσενέπω with the accusative—have been mingled throughout the speech. In this instance a clause in the second form is inserted between the vocatives and their verb. Probably τὰ Τρωϊκὰ πεδία was first meant to be a vocative like the rest; then προσανδῶ was added as an impressive conclusion to the long list of things invoked.

863 τροφῆς.] Cf. v. 420: *Ar. Thesm.* 299, καὶ τῇ κουροτρόφῃ, τῇ γῇ: *Aesch. Theb.* 472, θανῶν τρο-

φεία πληρώσει χθονί: *id. Cho.* 7, φέρω δὲ πλόκαμον Ἰνάχῃ θρεπτήριον (Orestes bringing the tribute of a lock of hair to the river-god whose stream had refreshed his youth).—For the form τροφῆς cf. v. 189, βασιλῆς, *note*.

864 Αἴας...θροεῖ.] Cf. v. 98, ὡς οὐποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.

θροεῖ.] Cf. v. 67, *note*.

θροεῖ...μυθήσομαι.] The figure of speech by which the third person is substituted for the first was used very sparingly by Greek and Latin writers, and with a constant tendency to revert as soon as possible to the direct mode of expression. Cf. *Il.* xxiv. 520, (Achilles to Priam—'How hast thou endured to come') ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς | νείας ἐξενάριξα; *O. T.* 534, φονεὺς ὦν τοῦδε τ' ἀνδρὸς ἐμφανῶς, | ληστής τ' ἐναργής τῆς ἐμῆς τυραννίδος: *O.C.* 284, ἀλλ' ὥσπερ ἔλαβες τὸν ἰκέτην ἐχέγγυον, | ῥύου με κάκφύλασσε: *Dem. de Coron.* p. 251, οὐδαμοῦ Δημοσθένη γέγραπεν, οὐδ' αἰτίαν οὐδεμίαν κατ' ἐμοῦ.

AJAX falls upon his sword.—Achilles Tatius (*III.* 20. 77) mentions the stage-sword used πρὸς τὰς κιβδηλοὺς σφαγὰς, —οὐδ' ὁ σίδηρος εἰς τὴν κώπην ἀνατρέχει. Hesychius says: 'Συσπαστὸν' τῶν τραγικῶν τι ἐγχειρίδιον ἐκαλεῖτο, ...τὸ συντρέχον ἐν Αἴαντος ὑποκρίσει.—Ajax falls in such a manner that his prostrate body is concealed by the underwood of the νάπος, v. 892. The Scholiast *ad loc.* mentions that the actor Timotheus of Zacynthus was especially celebrated in this scene,—ὡς σφαγέα αὐτὸν κληθῆναι.

πόνος πόνῳ πόνον φέρει.

πᾶ πᾶ

πᾶ γὰρ οὐκ ἔβαν ἐγώ;

κούδεις ἐπίσταται με συμμαθεῖν τόπος.

ἰδού,

δοῦπον αὖ κλύω τινά.

870

866. [*The CHORUS make their second entrance (ἐπιπάροδος) into the orchestra in two divisions,—one by the side-entrance (πάροδος) on the left of the spectators, as coming from the west,—i.e. from the direction of the Greek camp; the other on the right, as coming from the eastward coast.*]

866—976. 'Cho. O that some sleepless roamer of the coasts, or some goddess, or the spirits of some far-spreading river, would give me tidings of the wanderer who mocks my quest! But whose cry burst from the shelter of that dell? I see Tecmessa, overwhelmed with a new grief.—*Tecm.* I have found Ajax newly-slain, with a sword buried and sheathed in his body.—*Cho.* Alas for my blind folly! What an end hast thou found, unwatched by friends! Where lies the man of ill-omened name?—*Tecm.* He is not to be looked on: neither foe nor friend shall see the dark blood gushing from the self-dealt wound. Would that Teucer were here to compose the corpse of this his kinsman! O hapless Ajax, how hast thou fallen, pitiable even to thy foes!—*Cho.* Doubtless Odysseus exults in his dark soul, and with him the Atrid chiefs.—*Tec.* Then let them exult; it may be that though in life they scorned him, they shall bewail him dead. Not by their hand, but by the will of the gods, has this man fallen: he has found the rest he craved, and left sorrow to me.—*Cho.* Hush: methinks I hear the voice of Teucer.'

866—878. These verses form two strophes and antistrophes, with

an epode, viz.:—(1) 1st strophe, vv. 867—869, πᾶ πᾶ—συμμαθεῖν τόπος: (2) 2nd strophe, vv. 873, 4, τί οὖν δῆ;...νεῶν: (3) epode, vv. 877, 8.—V. 866, πόνος πόνῳ πόνον φέρει, has nothing corresponding to it in the antistrophe. Hermann calls it a προφῶδος: others suppose the corresponding line to have been lost.

866 πόνος πόνῳ πόνον.] Cf. *Aesch. Pers.* 1020, δόσιν κακὰν κακῶν κακοῖς: *Plato Menex.* p. 249 C, πᾶσαν πάντων παρὰ πάντα ἐπιμέλειαν ποιουμένη: *id. Parm.* p. 160 B, οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει: *Lucret.* 1. 814, multimodis communia multis Multarum rerum in rebus primordia multa (*Lobeck ad loc.*).

869 κούδεις...τόπος.] 'And no spot is conscious that I share its secret:—*συμμαθεῖν*, 'that I have learned what it has learned.' For *συμμανθάνειν*, in the sense of 'learning with another,' see *Xen. Symp.* 2. 21. And for ἐπίσταται με συμμαθεῖν, instead of the usual ἐπίσταται με συμμαθόντα, cf. *El.* 616, εἰ νῦν ἐπίστω τῶνδ' ἐμ' αἰσχύνην ἔχειν.—This version appears less strained than Elmsley's, adopted by Hermann:—ἐπίσταται, ὥστε με συμμαθεῖν, 'so that I may learn thoroughly.' Hermann's remark that the other view 'a composito verbo συμμαθεῖν erroris arguitur,' appears to be too strong. It is true that 'to grasp, comprehend,' is the more usual sense of *συμμανθάνειν*. But, even if such instances as *Xen. Symp.* 2. 21 were not forthcoming, it could scarcely be maintained that the word is incapable of meaning 'to learn with another.'

ΗΜΙΧΟΡΙΟΝ

ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν.

ΗΜΙΧΟΡΙΟΝ

τί οὖν δῆ;

ΗΜΙΧΟΡΙΟΝ

πάν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

ΗΜΙΧΟΡΙΟΝ

ἔχεις οὖν;

875

ΗΜΙΧΟΡΙΟΝ

πόνου γε πλήθος, κούδεν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ

ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν
κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

872 ἡμῶν γε, κ.τ.λ.] ἡμῶν ὁμιλίαν = ἡμᾶς ὁμίλους. For the double genitive, ἡμῶν ναὸς-ὁμιλίαν, cf. v. 309, *note*: and for the periphrasis, *El.* 1104, ἡμῶν ποθεινὴν κοινόπουν παρ-
ουσίαν: Aesch. *Eum.* 517, ξενοτίμους ἐπιστροφὰς δωμάτων (= τιμίους ξένους δώματα ἐπιστρεφόμενους).

874 τί οὖν δῆ;] The few places in the Tragedians where this hiatus seems to occur were regarded by Porson as probably corrupt: *e.g.* *Trach.* 1203, οἶμοι πάτερ, τί εἶπας; οἶδ' μ' εἶργασαι: *Phil.* 733, 753, τί ἔστιν;

875 ἔχεις οὖν;] 'Hast found then?'—Schneidewin compares Eur. *Suppl.* 818, (Adrastus:) ἔχεις οὖν (sc. τὰ τέκνα);—XOR. πημάτων γ' ἄλις βάρος.

876 κούδεν εἰς ὄψιν πλέον.] 'And nothing more to see.'—οὐδὲν πλέον ἔχω εἰς ὄψιν = οὐδὲν πλέον ἔχω ὃ τι ὄψομαι. The words could not mean: 'nothing more *in respect* to discovery,'—'in the way of having seen anything.'—Schneidewin adopts his own conjecture *εἰς ὄψιν μολόν*.

877 ἀλλ' οὐδὲ μὲν δῆ.] A for-

mula often used in rejecting the second of two alternatives or hypotheses: *e.g.* *Trach.* 1127, HP. οὐ δῆτα, τοῖς γε πρόσθεν ἡμαρτημένοις: (Deianeira does not deserve to be spared reproach on the score of her former deeds:) TL. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν, *neque vero ob hodierna quidem facta*.

878 κέλευθον. φανείς.] The expression in *El.* 1274, φιλότατην ὁδὸν φανῆναι, is not strictly similar, since there ὁδὸν denotes a *journey* actually performed, and ὁδὸν φανῆναι = ἀφίξιν ἀφικέσθαι. But here τὴν ἀφ' ἡλ. βολ. κέλευθον merely denotes the *region*, *quarter*, in which Ajax was expected to be found. The accusative is cognate to the notion of *position* in φανῆναι: cf. Thuc. 1. 37, (Κέρκυρα) αὐταρκῇ θέσιν κειμένη: Soph. *Phil.* 145, τόπον... ὅντινα κείται: Eur. *I. A.* 141, ἔξου κρήνας: id. *Or.* 1251, στήθ' αἰ μὲν ὑμῶν τόνδ' ἀμαξήρη τρίβον, | αἰ δ' ἐνθάδ' ἄλλον οἶμον.

δηλοῖ] = δηλός ἐστι. *Ant.* 20, δηλοῖς γὰρ τι καλχαίνουσ' ἔπος.

στροφή α'.

ΧΟΡΟΣ

τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων
ἄλιαδᾶν ἔχων ἀμφ' αὐπνους ἄγρας,
ἢ τίς Ὀλυμπιάδων θεᾶν, ἢ ρυτῶν
Βοσπορίων ποταμῶν, τὸν ὠμόθυμον

879

885

879—960. The passage forms a *Commos* (v. 201, *note*) divisible into strophe and antistrophe as follows:—
(1) strophe, vv. 879—914,—τίς ἂν δῆτά μοι... ὀνύωνμος Αἴας: (2) antistrophe, vv. 925—960,—ἐμελλες... κλύοντες Ἀτρεΐδαι.—Vv. 915—924 form a parenthesis.

879—914. Lyrical metres of the strophe:—

V. 879. τίς ἂν δῆτά μοι | τίς ἂν φιλοπόνων | : dochmiac dimeter: cf. vv. 607, 694.

Vv. 880, 1. ἀλῖαδᾶν ἔχων αὐπνους ἄγρας | : antispast (properly ---): dochmiac.

Vv. 882, 3. ἢ τίς ὀλυμπιάδων || θεῶν ἢ ρυτῶν | : dactylic dimeter hypercatal.: dochmiac.

Vv. 884, 5. βόσπορίων ποταμῶν || τὸν ὠμόθυμον | : dactylic dimeter hypercatal.: iambic penthemimer.

V. 886. εἰ πόθι (cf. ὠμόφρων, v. 931) || πλαῖδμενὸν λεύσσω | : cretic: dochmiac monometer.

V. 887. ἀπύοι | σχετλῖα γάρ | : cretic dimeter; (the third syllable of the 2nd cretic being resolved into two short syllables).

V. 888. ἐμὲ γέ τὸν μακρῶν | ἀλᾶ-
τᾶν πόνων | : dochmiac dimeter: cf. v. 886.

V. 889. οὐρίῳ | μὴ πέλᾳσαῖ δρομῶ | : cretic: dochmiac monometer: cf. v. 886.

V. 890. ἀλλ' ἀμύνῃνδ' ἀνδρῶ | μὴ |
λεύσσειν | ὅπου | : dochmiac monometer: iambic tripodia.

V. 891. ἴω μοι | : epitritus.

V. 897. τί δ' ἐστίν | : bacchius.

V. 900. ὠμοῖ ἐμῶν νδστῶν | : dochmiac monometer: cf. v. 886.

V. 901. ὦ μοι κατ' ἐπέφνες ἄν | ἄξ |

(cf. v. 947): dactylic trimeter, with anacrusis.

V. 902. τὸνδ' ἔσιν | ναῦτ' ἂν ὦ τᾶ-
λᾶς | : cretic; dochmiac monometer.

V. 903. ὦ τᾶλα | φρον γυναι | :
cretic dimeter.

V. 905. τῖνός | πότ' ἄρ | ἐξ | ἐχειρ | ἵ
δυσ | μόρος | : iambic penthemimer:
iambic tripodia.

Vv. 909, 10. ὠμοῖ ἐμᾶς ἀτᾶς | οἶός
ἄρ' αἰμαχθῆς | ἀφ' ἀρκτὸς φίλων | :
dochmiac trimeter.

Vv. 911, 12. ἐγὼ δ' | ὃ πάντ' ἄ || κω-
φός ὃ | πάντ' ἀϊδρ' | ἵς || κατ' ἡμέλ |
ἡσᾶ | πᾶ πᾶ | : iambic penthemimer: trochaic tripodia with anacrusis.

Vv. 913, 14. κεῖται ὃ | δυστραπέλ |
ὅς || δύσ | ὠνύμους | Αἴας | : dactylic
dimeter hypercatal.: dactylic
dimeter with anacrusis.

880 ἄλιαδᾶν.] 'Children of the deep,'—seamen: lit., παῖδες ἀλίων (ἀλιεύς, a seaman or fisher). For the form, cf. *Ant.* 940, Θήβης οἱ κορανίδαι: Eur. *Phoen.* 833, οὐρανίδαι.—Such words are frequent in Comedy, *e.g.* μισθαρχίδης, σπουδαρχίδης, στρατωνίδης (Ar.)—like *ῥυτῖπυλονίδης*, Plaut. *Poen.* prol. v. 54.

883 Ὀλυμπιάδων θεᾶν.] The Ὀλυμπιάδες θεαί are the Oreads and Dryads of the Mysian Olympus,—a chain belonging chiefly to the N.E. region of Mysia, as Ida to the S.W. (Cf. v. 720, *note*).—The old reading being θεῶν (and not θεᾶν), Elmsley proposed to alter Ὀλυμπιάδων to Ὀλυμπιαδῶν. Lobeck objects that the form Ὀλυμπιάδης was never used.

ἢ ποταμῶν.] *i.e.* ἢ τίς (θεᾶν) ποταμῶν,—some Naiad. Cf. v. 189, οἱ μεγάλοι βασιλῆς, ἢ τᾶς... Σισύφου

εἴ ποθι πλαζόμενον λεύσσω
ἀπύοι; σχέτλια γὰρ
ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
οὐρίῳ μὴ πελάσαι δρόμῳ,
ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.

890

ΤΕΚΜΗΣΣΑ

ἰὼ μοί μοι.

γενεᾶς (sc. βασιλεύς).—Hermann and Lobeck retain after ποταμῶν the word ἔδρις,—first omitted by Erdfurd on the authority of two MSS. (Its insertion creates, however, the defect of an iambus in the corresponding verse of the antistrophe, v. 930.) Lobeck joins ποταμῶν ἔδρις, *accola fluviorum* (cf. *gens conscia Nilo*): Hermann places a comma after ποταμῶν.

885 Βοσπορίων.] *i.e.* flowing into the Hellespont,—sometimes designated in poetry under the general term Bosphorus: *e.g.* Aesch. *Pers.* 719, καὶ τόδ' ἐξέπραξεν, ὥστε Βόσπορον κλῆσαι μέγαν;—alluding to the floating bridge carried across the Hellespont from Abydos to a point near Sestos.

ἀμόθυμον.] Cf. v. 205, *note*.

886 εἴ ποθι...λεύσσω.] Seeing him 'somewhere' roaming: lit., 'seeing him, if anywhere he sees him:—*tis* ἄν, πλαζόμενον λεύσσω, —εἴ ποθι (λεύσσει),—ἀπύοι; Cf. *Phil.* 1204, ξίφος, εἴ ποθεν, | ἢ γένυν ἢ βελών τι προπέμψατε: Plut. *Cic.* c. 8, σωφρόνως διῆγε, σπάνιον, εἴποτε, πρὸ δυσμῶν ἡλίου κατακλινόμενος.

887 σχέτλια.] Plural for singular: Thuc. I. 86, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει: and so ἀδύνατα, αἰσχροῖα, δεινά, δίκαια, δῆλα, οὐκ-ἀνασχετά, πιστά, κ.τ.λ.

888 μακρῶν ἀλάταν πόνων]= μακρόπονον ἀλήτην,—the genitive describing a quality or property of the object; cf. Xen. *Hellen.* III. I. 14, Μανία ἦν ἐτῶν πλέον ἢ τετταρά-

κοντα. (Madvig *Synt.* § 54 *b.*)—Lobeck takes ἀλάταν πόνων as=πλανήτην πλανημάτων, and compares ἀθλητῆς ἀγῶνος (Plato *Rep.* III. p. 403). But ἀλάσθαι πόνον would be a harsher phrase than ἀθλεῖν ἀγῶνα.

889 οὐρίῳ μὴ πελάσαι δρόμῳ.] μὴ οὐρίῳ δρόμῳ πελάσαι τῷ Αἴαντι,—'cannot come near him with prospered course.'—Lobeck makes δρόμῳ the dative governed by πελάσαι, 'cannot attain (strike into) a prosperous track.' Pindar's κράτει πέλασον (*O. I.* 126), 'place me in the arms of victory,'—might be quoted for this view: but still πελάσας δρόμῳ, 'having attained to a (right) course,' is a strange expression.—Schneidewin, οὐρίων δρόμων, governed by πελάσαι in Lobeck's sense: for the genitive, cf. v. 710, *note*.—The metaphor οὐρίῳ δρόμῳ is appropriate in the mouth of the Salaminian sailors: cf. v. 251, ἐρέσσουσιν: v. 351.

890 ἀμενηνὸν ἄνδρα.] 'The sick man,'—physically weak from the exhausting paroxysms of the *thela νόσος*, and still infirm in mental health.—Schneidewin,—deriving ἀμενηνός from *a* and μένω (instead of μένος),—paraphrases it by 'vagans, manum apprehensuri eludens, deprehensu difficilis,'—comparing the application of the word to dreams or to shades of the dead. But the notion of νεκρῶν ἀμενηνὰ κάρηνα, ἀμενηνὸν δνειρον is 'unsubstantial' rather than 'unstable.' Hermann's *morbo debilitatus*,—'unnerved by the distemper of frenzy,'—is the true version.

ΧΟΡΟΣ

τίνος βοή πάραυλος ἐξέβη νάπους;

ΤΕΚΜΗΣΣΑ

ἰὼ τλήμων.

ΧΟΡΟΣ

τὴν δουρίληπτον δύσμορον νύμφην ὄρῳ
Τέκμησσαν οἴκτῳ τῷδε συγκεκραμένην.

895

ΤΕΚΜΗΣΣΑ

ῥῶκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

ΧΟΡΟΣ

τί δ' ἔστιν;

ΤΕΚΜΗΣΣΑ

Αἶας ὅδ' ἡμῖν ἀρτίως νεοσφαγῆς
κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.

ῥῶκ'.] Sc. ἔστιν: cf. v. 33, *note*.

892 πάραυλος ἐξέβη νάπους.] 'Whose cry, sheltered near us (πάραυλος), burst from the wood?' *i.e.* 'burst from the covert of the wood beside us?'—Cf. *O. C.* 784, οὐχ ἔν' ἐς δόμους ἄγης, | ἀλλ' ὥς πάραυλον οἰκίσης (ἐμέ), *i.e.* establish me in your neighbourhood. If πάραυλος νάπους were taken together (like σκηνῆς ὑπαυλος, v. 796), the meaning would be—not 'from the covert of the wood hard by,' (the sense intended,) but—'from a covert hard by the wood.'

894 δουρίληπτον...νύμφην.] Cf. v. 211, *note*.—The Ionic form δουρίληπτος was admitted by the Tragedians in senarii,—as also δούρειος, (δούρατα, δούρατι occur only in lyric passages:) μῶνος often in Sophocles: γούνατα, *O. C.* 1607: ξείνος, (but always *metro cogente*, except in Eur. *I. T.* 798:)—κούρος, κούρη in lyrics only.

895 οἴκτῳ συγκεκραμένην.] 'Steeped in the flow of a new grief.' συγκεκραμένην=συμμεμιγμένην, with the notion of being steeped, plunged in grief. Cf. *Ani.* 1311, δειλαία δὲ συγέκραιμαι δῦα: Ar. *Plut.* 853, οὐτω πολυφόρῳ συγέκραιμαι δαίμονι.—

οἴκτῳ τῷδε,—lit. 'in yonder lamentation,'—instead of the more usual mode of expression, Τέκμησσαν τὴνδε ὄρῳ.

896 διαπεπόρθημαι.] *Trach.* 1104, τυφλῆς ὑπ' αἵτης ἐκπεπόρθημαι τάλας. 898 ἡμῖν.] For the dative cf. vv. 39, 216.

ἀρτίως νεοσφαγῆς.] 'But this moment slain,'—ἀρτίως, (= 'just,') serving to give precision to νεοσφαγῆς. *Trach.* 1130, τέθνηκεν ἀρτίως νεοσφαγῆς: *Ani.* 1283, τέθνηκεν ἀρτι νεοτόμοισι πλήγμασιν: Plato *Legg.* p. 792 E, ἀρτίως νεογενῆς.

899 κρυφαίῳ.] Cf. v. 658. περιπτυχῆς.] Cf. v. 828, *note*. Virg. *Aen.* x. 681, *An sese microne ob tantum dedecus amens Induat.*—Neither the Chorus, (who are in the Orchestra, somewhat below the level of the stage,) nor the spectators, see the corpse of Ajax, screened by the underwood amid which he had fallen. They only see Tecmessa standing over the spot, and at v. 915 making the movement of covering it with a robe. This arrangement permits the withdrawal of the actor who had played Ajax, and who has now to play Teucer.

ΧΟΡΟΣ

ὦμοι ἐμῶν νόστων
ὦμοι, κατέπεφνες, ἀναξ, *
τόνδε συνναύταν, ὦ τάλας
ὦ ταλαίφρον γύναι.

ΤΕΚΜΗΣΣΑ

ὥς ὦδε τοῦδ' ἔχοντος αἰάζειν πάρα.

ΧΟΡΟΣ

τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος;

900

905

900 νόστων.] The Salaminians lament the death of Ajax as blighting their hope of a prosperous return to Greece. They have lost the leader who would have organized that return, and with whom they would have sailed as a united band. It was, indeed, part of Teucer's charge 'to be kind' to them (v. 689). But he could not replace Ajax,—their 'shelter from fear by night and shafts by day' (v. 1211). Teucer's influence would not suffice to prevent them from being drafted into the retinues of unfriendly princes, with the prospect of a late and straggling return to Salamis.—For the plural, cf. *El.* v. 193, οἰκτρά μὲν νόστοις αὐδά,—'there was a voice of wailing at the return (from Troy).' An epic poem by Agias of Troezen (circ. 740 B.C.) bore the title of *Νόστοι*,—'Passages in the Return.'—For the genitive, cf. *Eur. Herc.* 1374, οἶμοι δάμαρτος καὶ τέκνων, οἶμοι δ' ἐμοῦ.

901 κατέπεφνες.] Cf. *Ant.* 870, θανὼν ἔτ' οὖσαν κατήναres με: *Eur. Hipp.* 838, τῆς σῆς στερηθεὶς φιλτάτης ὁμιλίας, | ἀπώλεσας γὰρ μάλλον ἢ κατέφθισο.

ἀναξ.] Compared with the corresponding place of the antistrophe, v. 947, δισσῶν ἐθρόηςας ἀνανδον, this verse wants a syllable. Hermann suggested σόν or καί. He had previously conjectured, ἰώ μοι, ἀναξ, κατέπεφνες:

but recalled it, both because ἰώ μοι is somewhat awkward after ὦμοι, and because, for due emphasis, κατέπεφνες should precede ἀναξ.—Schneidewin meets the difficulty by reading ἀνανδ' | ἔργ' in the antistrophe.

904 ὥς ὦδε τοῦδ' ἔχοντος.] Cf. v. 281, note.

905 τίνος, κ. τ. λ.] 'By whose hand, then, can the wretched man have done it?'—In his first despair Ajax had prayed the Chorus to perform the merciful office of killing him:—σέ τοι, σέ τοι μόνον δέδορκα πημονῶν ἔτ' ἄρκος ὄντ'. ἀλλὰ με συνδάξον (v. 360). Whom can he now have found to grant the request at which they had shuddered?—For the aorist ἔρξε cf. *Aesch. Theb.* 915, ἐρξάτην.—Brunck and Lobeck, ἄρ' ἐπραξε,—making it necessary to read ὑπερβριθὲς τὸδ' ἄχθος (with Brunck) or ἄγαν γε, ὑπερβριθὲς (with Elmsley) in the antistrophe, v. 951. [Schneidewin is probably right in thinking that the text is faulty,—the idea of ἀπέθανεν, ἔπεσεν,—not of ἐπραξεν,—being required. He proposed τίνος ποτ' ἄρ' ἔρξε χεὶρ τὸ δύσμορον; We might conjecture:—τίνος ποτ' ἄρ' εἶξε χειρὶ δύσμορος;—'to whose hand has he succumbed?' The ἀμενηνὸς ἀνὴρ (v. 890) would have been an easy victim.]

ΤΕΚΜΗΣΣΑ

αὐτὸς πρὸς αὐτοῦ· δῆλον. ἐν γὰρ οἱ χθονὶ
πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.

ΧΟΡΟΣ

ὦμοι ἐμᾶς ἄτας, οἶος ἄρ' αἰμάχθης, ἄφαρκτος φίλων· 910
ἐγὼ δ' ὁ πάντα κωφός, ὁ πάντ' αἰδρις, κατημέλησα. πᾶ πᾶ
κείται ὁ δυστράπελος, δυσώνυμος Αἴας;

ΤΕΚΜΗΣΣΑ

οὔτοι θεατός· ἀλλὰ νιν περιπτυχεῖ 915
φάρει καλύψω τῶδε παμπήδην, ἐπεὶ
οὔδεις ἂν, ὅστις καὶ φίλος, τλαίη βλέπειν

915

906 ἐν γὰρ οἱ χθονὶ πηκτόν.] *i. e.* πηκτόν οἱ ἐν χθονί, 'fixed in the ground by him.' For the dative, instead of the genitive with ὑπό, of the agent, cf. *Madvig Synl.* § 38 g. For ἐν separated from its case χθονί, cf. *Her.* vi. 69, ἐν γὰρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι. The sword remained planted in the ground by its hilt, (having passed completely through the body of Ajax, v. 1025, when he threw himself upon it,)—thus proving that he had been neither assisted in his suicide nor murdered. *Quintilian (Inst. Or.* iv. 2. 13, quoted by Schneidewin) speaks of a different treatment of this subject, by which Teucer was made to press the circumstantial evidence against Odysseus—*inventum eum in solitudine iuxta exanimem corpus inimici cum gladio cruento.*

907 ἔγχος.] Cf. v. 95, note. *Eustathius* p. 644. 47, Σοφοκλῆς ἔγχος περιπετὲς εἰπεῖν ἐτόλμησεν, ᾧ περιπέτωκεν Αἴας. Lobeck quotes *Aelian Hist. Anim.* xv. c. 10, ἀγκιστρα περιπαγέοντα τοῖσιν ἰχθύσι,—*i. e.* περιπαγέοντας ἔχοντα τοὺς ἰχθύας: *Chrysostom Or.* T. III. p. 85 A, εἰαυτῷ τὸ ξίφος περιέπειρε, 'he spitted his sword in his body,' *i. e.* 'made his sword a spit for his body.'—*Musgrave*, περιπετοῦς.

κατηγορεῖ.] *Arguit.* *Aesch. Ag.* 262, εἰ γὰρ φρονοῦντος ὄμμα σοῦ κατηγορεῖ.

909 οἶος]=οἴως.—Lobeck, Schneidewin, and others, οἶος.

910 ἄφαρκτος φίλων.] For the genitive cf. v. 321, note.—ἄφαρκτος, the older Attic form for ἀφρακτος. In *Ant.* 958 Dindorf gives κατάφαρκτος, and in *Ar. Ach.* 95, ναύφαρκτος, 'ut (veterum) Atticorum mos postulat.'

911 ὁ πάντα κωφός.] 'The all-fatuous.' Cf. v. 1415, τῷ πάντ' ἀγαθῷ: *O. T.* 1196, τοῦ πάντ' εὐδαίμονος ὄλβου.—κωφός (κόπτω), properly 'obtuse:' cf. *Pind. P.* ix. 151, κωφὸς ἀνὴρ τις, ὃς Ἡρακλεῖ στόμα μὴ παραβάλλει, 'a dull man is he, who lends not his lips to the praise of Hercules.' The Chorus now take themselves to task for not having divined the true significance of the hero's farewell words (vv. 646—692).

913 δυστράπελος.] 'Froward,'—difficult to manage: cf. v. 609, δυσθεράπεντος: and v. 594, μῶρά μοι δοκεῖς φρονεῖν, | εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς.—(In *Il.* xxiii. 484, whence Schneidewin quotes νόος ἀπηνής, it is the Locrian, not the Telamonian Ajax, who is in question.)

δυσώνυμος.] Cf. vv. 430 ff. 917 ὅστις καὶ φίλος.] 'Though he should be a friend.' Brunck sug-

φυσῶντ' ἄνω πρὸς ῥίνας ἔκ τε φοινίας
πληγῆς μελανθὲν αἶμ' ἀπ' οἰκείας σφαγῆς.
οἶμοι, τί δράσω; τίς σε βαστάσει φίλων;
ποῦ Τεῦκρος; ὥς ἀκμαῖ' ἄν, εἰ βαίῃ, μόλοι,
πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.
ὦ δύσμορ' Αἴας, οἶος ὦν οἶως ἔχεις,
ὥς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.

gested κοῦ φίλος: but, as Lobeck points out, καί is right:—'quid enim miserabilis eo, cuius aspectum ne amici quidem ferre possunt?'

918 **φυσῶντα...σφαγῆς.**] 'Spitting up, at nostril and from red gash, the darkened blood from the self-dealt wound.'—ἄνω, from the deep wound to the surface: cf. v. 1411, **ἔτι γὰρ θερμαὶ | σύριγγες ἄνω φυσῶσι μέλαν | μένος.**—πρὸς ῥίνας, lit., 'forcing the blood up to the nostrils.'—οἰκείας, self-inflicted: cf. v. 260, *note*.

920 **βαστάσει.**] Cf. v. 827, *note*.

921 **ὥς...μόλοι.**] 'For he would arrive seasonably, if he came.'—εἰ βαίῃ, 'if he came,'—i. e. 'if he were to come,'—Tecmessa having sent for Teucer, but being uncertain when he may arrive. [The emendation ἀκμαῖ' ἄν, adopted by Dindorf, was proposed (as a conjecture) by both Hermann and Porson. —But the old reading ἀκμαῖος, supported by the MSS., is retained in the editions of Hermann, Lobeck, Schneidewin, and others. With ἀκμαῖος, translate still as above:—'For he would arrive in season, if he came,'—μόλοι standing for μόλοι ἄν. This usage, denied by Hermann, can be supported from Homer, Pindar, Theocritus, Moschus (see Donaldson *Gram.* § 513); and appears consonant with the essential idea of the optative mood,—that of abstract possibility. The words ὥς ἀκμαῖος, εἰ βαίῃ, μόλοι, have been translated in three other ways:—(1) Hermann:—'nam (ὥς) utinam, si veniat, tempori veniat,'—making ὥς = 'for,' and μόλοι = 'may he come!'—(2) Schneidewin:—'would that (ὥς) he might

come in time, since he is coming,'—εἰ βαίῃ standing for εἰ βαίνει by a sort of attraction to the optative μόλοι: but this seems impossible.—(3) Elmsley:—'Would that (ὥς) he might come in time, if he is coming at all,'—a sense which cannot be got out of the optative εἰ βαίῃ.]

922 **συγκαθαρμόσαι.**] 'To compose' the corpse. The word includes all the preliminaries to the πρόθεσις, or laying out of the dead;—the decorous adjustment of the limbs, the washing, anointing, and dressing of the corpse. These offices were usually denoted by περιστέλλειν: *Od.* XXIV. 292, οὐδέ ἐ μῆτηρ | κλαῖσε περιστέλλασα πατήρ θ', οἷ μιν τεκόμεσθα: *Ovid M.* IX. 503, *per-earat, precor, ante, toroque Mortua componar.*—For the infinitive depending on the notion of *fitness* in the adverb ἀκμαῖα, cf. *Plato Symp.* p. 173 B, ὅδ' ἐπιτηδεύει καὶ λέγειν καὶ ακούσαι: *Madvig Synt.* § 150 b.

923 **οἶως.**] A rare form of the adverb (usually οἶον or οἶα), but found in *Phil.* 1007, οἶως μ' ὑπῆλθες: *Ar. Vesp.* 1363, ἴν' αὐτὸν τωθάσω...οἶως ποθ' οὗτος ἐμέ.—Schneidewin proposes οἶων κυρεῖς.

924 **ὥς ἄξιος...τυχεῖν.**] Lit., 'as (being) worthy, even in the sight of foes, to evoke laments:' '(How is the mighty fallen!)—so low, as even in the sight of foes to claim the meed of sorrow.' If ἄξιως could replace ἄξιος, ὥς would naturally mean ὥστε, 'so as worthily to evoke grief,' &c. But ὥς (for ὥστε) ἄξιος (εἶναι) τυχεῖν would be too harsh an ellipse.—For παρ' ἐχθροῖς, cf. v. 620, *note*.

ἀντιστροφή.

ΧΟΡΟΣ

ἔμελλες, τάλας, ἔμελλες χρόνῳ
στερεόφρων ἄρ' ὧδ' ἐξανύσειν κακὰν
μοῖραν ἀπειρεσίῳ πόνων. τοῖά μοι
πάννυχα καὶ φαέθοντ' ἀνεστέναζες
ὠμόφρων ἐχθροδόπ' Ἀτρεΐδαις
οὐλίῳ σὺν πάθει.

μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος
πημάτων, ἦμος ἀριστόχειρ

*** ὅπλων ἔκειτ' ἀγὼν πέρι.

ΤΕΚΜΗΣΣΑ

ἰὼ μοί μοι.

ΧΟΡΟΣ

χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δύη.

925 **χρόνῳ.**] 'At last,'—hinting at an interval of some length between the award of the arms and the catastrophe of Ajax. Cf. vv. 1336, 7, where the tone of the passage suggests a like inference.

926 **ἄρα.**] ('I see it now.') *Trach.* 1171, κάδοκον πράξειν καλῶς | τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.

929 **τοῖα.**] Cf. v. 164, *note*.

930 **πάννυχα καὶ φαέθοντ'.**] 'Through the hours of darkness, and in the light.' Cf. v. 217, νύκτερος Αἴας ἀπελωβήθη: *Il.* I. 497, ἡερίη δ' ἀνέβη μέγαν οὐρανόν (Θέτις),—instead of ἦρι, 'early.'—The imperfect ἀνεστέναζες,—as well as the expression χρόνῳ, v. 925,—shews that the meaning must not be confined to complaints uttered by Ajax in the interval between his madness and his death. He had formed a habit of complaining against the Atreidae.

931 **ὠμόφρων.**] Cf. vv. 205, 547, 885.

932 **πάθει.**] 'Passion,'—a very rare sense for πάθος before Plato: but cf. *Phil.* 897, NE. οὐκ οἶδ' ὅποι χρητὰ πορον τρέπειν ἔπος.—Φ. ἀπορεῖς δὲ τοῦ σὺ; μὴ λέγ', ὦ τέκνον, τάδε.—NE. ἀλλ' ἐνθάδ' ἦδη τοῦδε

τοῦ πάθους κυρῶ,—'nay, I am even thus deep in the feeling (of ἀπορία).' *Thuc.* III. 84, διὰ πάθους, 'passionately;' (but the genuineness of the chapter is questioned by Goeller and others.)

934 **μέγας...ἦν...ἄρχων.**] *Her.* IX. 91, πολλὸς ἦν λισσόμενος, *multus erat in precando.* The participle ἀρχων is virtually a substantive,—ἐκείνος χρόνος μεγάλη ἀρχὴ πημάτων ἦν.—Cf. *Thuc.* II. 12, ἥδε ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἄρξει.

935 **ἀριστόχειρ ἀγών.**] Cf. *El.* 699, ὠκύπους ἀγών: *Phil.* 207, αὐδὰ τρυσάνωρ: *O.C.* ῥιμφάρματοι ἀμίλλα. —'Adjectiva a superlativo composita Latinus sermo respuit, poetae Graeci frequentant:—ἀριστόπολις, μεγιστότιμος, πλειστόμβροτος, πλειστόφορος' (*Lobeck*).

936 **ὅπλων.**] Compared with the strophe, v. 890, this verse is defective in syllables corresponding with ἀλλὰ μὲν ἦν |. Musgrave, with Hermann's approval, proposed χρυσοδέτων (as Homer says of the arms of Achilles,—χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο.)—Thiersch, οὐλομένων.—Brunck (after Triclinius), Ἀχιλλέως (contra metrum).

ΤΕΚΜΗΣΣΑ

ἰὼ μοί μοι.

ΧΟΡΟΣ

οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι, 940
τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

ΤΕΚΜΗΣΣΑ

σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

ΧΟΡΟΣ

ξυναυδῶ.

ΤΕΚΜΗΣΣΑ

οἶμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ 945
χωροῦμεν, οἷοι νῶν ἐφειστᾶσι σκοποί.

ΧΟΡΟΣ

ῶμοι, ἀναλγήτων
δισσῶν ἐθρόησας ἀναυδον
ἔργον Ἀτρειδᾶν τῷδ' ἄχει.

938 πρὸς ἡπαρ.] Sc. τὸ σόν.

940 καὶ δις.] Cf. v. 432.

941 ἀποβλαφθεῖσαν.] 'Reft of...' The verb βλάπτειν, —properly 'to lay hold upon,' 'arrest,'—may take a genitive of that from which a person so arrested is cut off: *e.g.* Aesch. *Ag.* 119 (λαγών) βλαβέντα λισσθίων δρόμων, 'checked from its swiftness for ever.' Tyrtaeus 12. 39, ἀστοῖσι μεταπρέπει, οὐδέ τις αὐτὸν | βλάπτειν οὐτ' αἰδοῦς οὐτε δίκης ἐθέλει.

942 σοὶ μὲν δοκεῖν, κ.τ.λ.] 'Tis for thee to imagine these things,—for me, to feel them but too sorely,'—replies Tecmessa in her bitterness,—δοκεῖν referring to the sympathetic expressions of the Chorus,—οἶδα, οὐδὲν ἀπιστῶ.

944 δουλείας ζυγὰ.] She reverts to the fears which she had before expressed to Ajax (vv. 496 ff.), and which he had endeavoured to allay (vv. 560 ff.)—See v. 498, *note*.

945 οἷοι] = ὅτι τοιοῖδε. Cf. *Il.* xviii. 262, οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει | μέμνεν ἐν πεδίῳ,

quae etus est atrocitas, nolet, &c.

σκοποί.] 'Jealous masters'—(δεσπότης, v. 500)—who will prove rigorous and exacting overseers of our servile tasks (λατρείας, v. 503). The word σκοπός often = 'ruler,' 'guardian,' in a good sense: *e.g.* Pindar (*O.* vi. 101) calls Apollo τοξοφόρον Δάλου θεοδμάτας σκοπόν. But the notion of *jealous* supervision comes out in Aesch. *Suppl.* 374, τὸν ὑψόθεν σκοπὸν ἐπισκόπει, | φύλακα πολυπόνων βροτῶν... μένει τοι Ζηνὸς Ἰκταίου κότος.

946 ῶμοι, ἀναλγήτων, κ.τ.λ.] 'In this affliction (τῷδ' ἄχει, lit. 'by this affliction,' 'by the mention of this affliction' of δουλεία) 'thou hast named an act of the two Atreidae that is not to be spoken of,—that makes them ruthless;' ἀναλγήτων being a predicate,—'the Atreidae of whom you mention such a deed are ruthless'—'your supposition makes them ruthless.'

948 τῷδ' ἄχει.] This difficult dative admits of three explanations: (1) 'by' (or 'in') 'the mention of this

ἀλλ' ἀπείργοι θεός.

ΤΕΚΜΗΣΣΑ

οὐκ ἂν τὰδ' ἔστη τῇδε μὴ θεῶν μέτα. 950

ΧΟΡΟΣ

ἄγαν ὑπερβριθὲς ἄχθος ἤνυσαν.

ΤΕΚΜΗΣΣΑ

τοιόνδε μέντοι Ζηνὸς ἢ δεινὴ θεὸς
Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟΡΟΣ

ἦ ῥα κελαινῶπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ, 954

sorrow:—τῷδ' ἄχει, τῷδ' ἐπεὶ δουλείας λόγῳ, ἐθρόησας ἀναυδον ἔργον. This view, accepted by Schneidewin, seems on the whole the least unsatisfactory.—(2) 'In our present trouble,' Schol. (ἐν) τῇ παρούσῃ συμφορᾷ,—the words τῷδ' ἄχει going closely with ἀναυδον,—'an act not to be breathed of in our present sorrow.'—(3) 'in this lament of yours,'—τῷδ' ἄχει being equivalent to ἐν τῷδ' ἐθρήνῳ, and going with ἐθρόησας.

950 τὰδε.....τῇδε.] Cf. Aesch. *P.* V. 519, οὐ ταῦτα ταύτῃ Μοῖρᾳ πῶ τελεσφόρος | κρᾶναι πέπρωται.

μὴ θεῶν μέτα.] θεῶν μὴ μετασχόντων, nisi diis intercedentibus: cf. Xen. *Cyr.* III. 1. 16, τί χρήσαιτ' ἂν τις ἰσχυρῷ ἢ ἀνδρείῳ, μὴ σώφρονι; *O. T.* 1457, οὐ γὰρ ἂν ποτε | θνήσκων ἐσώθην, μὴ ἐπὶ τῷ δεινῷ κακῷ.

951 ἄγαν.] Hermann and Loebbeck give ἄγαν γ'. On Brunck's ἄγαν δ' Hermann remarks that it suits the view which makes οἱ Ἀτρεΐδαι, not θεοί, the subject to ἤνυσαν:—'esto ut id diis auctoribus fecerint; at nimis grave malum effectum dererunt.'—Cf. v. 905, *note*.

952 μέντοι.] 'However,'—although, as you say, it is ὑπερβριθές.

Ζηνὸς ἢ δεινὴ θεός.] '(the daughter of) Zeus, the terrible goddess.' Cf. *Ant.* 825, τὰν Φρυγίαν ξέναν,—Ταντάλου (daughter of Tantalus). Cf. v. 172, Διὸς Ἀρτεμῖς, *note*.—The case is different when the article agreeing with the subject precedes the genitive, as in v. 401, ἃ Διὸς, ἀλκίμα θεός: v. 450, ἢ Διὸς, γοργῶπις ἀδάματος θεά.

953 φυτεύει.] 'Engenders.' Cf. *El.* 191, δεινὰν δεινῶς προφυτεύσαντες | μορφάν, (Passion and Guile) having bodied forth a ghastly form (of crime): *O. T.* 347, ἴσθι γὰρ δοκῶν ἐμοὶ | μὴ ξυμφυτεῦσαι τοῦργον,—'know that I hold thee to be more than an accomplice in the deed.'

πῆμα.] The madness inflicted by Athene (vv. 401, 757) and resulting in the death of Ajax.

954 ἦ ῥα.] Cf. v. 177, *note*. κελαινῶπαν θυμὸν ἐφυβρίζει.] 'Exults in his saturnine soul.' θυμὸν, accus. of the part affected, (*Madvig Synt.* § 31 a.)—Schneidewin:—'Exults over the troubled (deranged) mind of Ajax,'—quoting Eur. *Heracl.* 947 for ἐφυβρίσει governing the accus. But this is clearly wrong.

κελαινῶπαν.] (1) *Sense*.—'Saturnine,'—with the notion of gloomy,

γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν πολλὴν γέλωτα, φεῦ, φεῦ,
ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεΐδαι. 960

ΤΕΚΜΗΣΣΑ

οἱ δ' οὖν γελώντων κἀπιχαιρόντων κακοῖς
τοῖς τοῦδ'. ἴσως τοι, κεῖ βλέποντα μὴ ᾗτόθουν,
θανόντ' ἂν οἰμώξειαν ἐν χρεῖα δορός.
οἱ γὰρ κακοὶ γνῶμασι τὰγαθὸν χεροῖν
ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ. 965
ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκὺς,
αὐτῷ δὲ τερπνός. ὦν γὰρ ἡράσθη τυχεῖν
ἐκτῆσαθ' αὐτῷ, θάνατον ὄνπερ ἤθελεν.
τί δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα;

sullen malevolence peering from its place of espial and gloating over its success. Cf. v. 377 (of Odysseus), ἰὼ πάνθ' ὁρῶν, ἀπάντων τ' αἰ | κακῶν ὄργανον: *Phil.* 1013 (Philoctetes to Odysseus), ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰ | ψυχὴ νιν... εὐ προῦδίδαξεν. It is true that such compounds as κελαινῶπης were sometimes merely synonyms for the simple adjective,—*c. g.* *Phil.* 216, τηλωπὸς ἰωή: *Trach.* 1050, δολῶπις κόρη. But it can scarcely be doubted that keen, watchful espionage upon enemies—so marked a characteristic of the Sophoclean Odysseus—is intended by κελαινῶπης θυμός.—(2) *Form.* Lobeck shews that compounds of ὦψ admit five forms,—*c. g.* στέροψ, οἴνωψ, κυνώπης, Αἴσωπος, χαροπός.

πολύτλας ἀνὴρ.] 'The patient hero,'—a bitter allusion to the patient malignity of Odysseus, who knew so well how to work and wait.

958 γελᾷ δέ.....ἄχεσιν.] Cf. v. 382.—For the dative, cf. Eur. *Tr.* 406, κακοῖσιν οἰκείοις γελᾷς. So χαίρειν, ἡδεσθαι, ἀγαπᾶν, κ.τ.λ.

959 ξύν τε.] Cf. v. 1288, ὅδ' ἦν ὁ πράσων ταῦτα, σὺν δ' ἐγὼ παρών: *Ani.* 85, κρυφῇ δὲ κεῖθε, σὺν δ' αὖτως ἐγώ.

βασιλῆς.] Cf. v. 189, *note*.

961 οἱ δ' οὖν.] Cf. v. 114, *note*.

962 κεῖ.] Cf. v. 563, *note*.

963 ἐν χρεῖα δορός.] 'In the straits of war.' Cf. v. 1275, ἐν τροπῇ δορός.—Not:—'in need of *his* spear,' (Schneidewin);—nor:—'in the matter of the spear' (Musgrave).

964 οἱ γὰρ κακοί, κ.τ.λ.] Hor. *Od.* III. 24. 31, *Virtutem incolumem odimus, Sublatam ex oculis quæritur invidi*: Menandri frag. (in Bach's *Mimnermus*, p. 52), δεινοὶ μὲν ἀνδρὶ πάντες ἐσμέν εὐκλεεῖ | ζῶντι φθονῆσαι, καθθανόντα δ' αἰνέσαι.

965 πρίν τις ἐκβάλῃ.] Sc. χειρῶν, 'until one strike it out of their hands.' Cf. *Od.* II. 396, πλάξε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα.—Others render, 'until one lose it,'—ἐκβάλῃ τις being substituted for ἐκβάλωσιν. But ἐκβάλλειν τι could not mean, like ἀποβάλλειν, *iaſturam facere rei*. In *Ani.* 648, μὴ νυν...φρένας...γυναικὸς οὐνεκ' ἐκβάλῃς, the sense is—(not 'lose your reason,' but)—'drive out, expel reason'—'refuse to hear the pleadings of your better judgment.' In Ar. *Eq.* 404, εἴθε φαύλως, ὥσπερ εὖρες, ἐκβάλῃς τὴν ἐνθεσιν,—ἐκβάλῃς= (not 'lose,' but) 'disgorge.'

966 ἦ.] *i. e.* μάλλον ἢ. Cf. II. II. 117, βούλομ' ἐγὼ λαὸν σὸν ἐμμεναι ἢ ἀπολέσθαι: Her. IX. 26, οὕτω οὖν ἡμᾶς δίκαιον ἔχειν τὸ ἕτερον κέρας ἢ περ Ἀθηναίους.—(Schneidewin, with Eustathius, ἦ,—*i. e.* 'even as.')

969 ἐπεγγελῶεν.] In this line, the 'penthemimeral' caesura,—*i. e.*

θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.
πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβρίζετω.
Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἀλλ' ἐμοὶ
λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΤΚΡΟΣ

ἰὼ μοί μοι.

ΧΟΡΟΣ

σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν
βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος. 975

the caesura dividing the third foot,—is wanting. (Cf. v. 1091.) Porson (*Suppl. ad Praefat.* p. xxviii.) proposed to remedy the defect by reading τοῦδ' γ' ἐγγελῶεν, and compares *O. C.* 1339, κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται.

970 θεοῖς.] 'By the sentence of the gods:' literally, 'in relation to the gods.' The force of the dative is to express that the death of Ajax is something between himself and the gods,—something in which his human enemies have neither part nor lot. The unjust award of the arms, which was the proximate cause of his death, was but part of a scheme of divine vengeance. Thus in the *Odyssey* (XI. 547) Athene is spoken of as accessory to the verdict,—παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.—The words in *El.* 1152, τέθνηκ' ἐγὼ σοι, 'I am dead in all my relations to you,'—shew the dative in a different modification of the same sense.

971 ἐν κενοῖς.] 'With empty taunts,'—lit., 'amid empty things,'—*i. e.* in a case which affords no substantial matter of triumph. For the neuter plural, cf. *O. T.* 287, ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην, lit., 'Not even this have I made to be among things unperformed,'—*i. e.* 'This too I have been careful not to leave undone.' Xen. *Anab.* VII. 6. 11, ἐν ἀπόροις εἶναι.

972 Αἴας γάρ, κ.τ.λ.] The enemies of Ajax have no cause to

AJ.

exult. For (γάρ) 'they have Ajax no longer'—his death means, for them, not a purpose accomplished, but simply a loss sustained.

ἀλλὰ...διοίχεται.] There is no real antithesis between αὐτοῖς and ἐμοί,—between the state of the Greek chiefs, bereft of Ajax, and the state of Tecmessa, to whom he had bequeathed sorrow. For both parties his death was a misfortune. Ἀλλὰ does not contrast αὐτοῖς with ἐμοί, but ἔτ' ἐστίν with διοίχεται. 'He is with them no longer, but has passed away,—leaving anguish and lamentation' (she adds) 'to me.'

973. Exit TECMESSA, by the side door on the spectators' right. (She goes to seek Eurysaces, left behind at the tent, v. 809, and reappears at v. 1168, but only as a κῶφον πρόσωπον.)—TEUCER'S voice is heard behind the scenes.

975 σίγησον.] The Coryphaeus addresses his fellow choreutæ.

976 ἐπίσκοπον.] 'A strain respective of this woe.'—ἐπίσκοπον, 'contemplating,' 'having regard to' (this woe): cf. Aesch. *Eum.* 862, XO. τί οὖν μ' ἀνωγας τῇδ' ἐφθυμῆσαι χθονί;—ΑΘ. ὅποια νίκης μὴ κακῆς ἐπίσκοπα, 'such prayers as have in view no dishonourable victory:' id. *Cho.* 119, εὐχὰς πατρώων δωμάτων ἐπισκόπους, 'prayers which have reference to my father's house.'—Others understand:—'a strain on the mark of this woe,'—*i. e.* 'which hits the point of it;'—and so the Scholiast, οὐχ

ΤΕΤΚΡΟΣ

ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,
ἄρ' ἡμπόληκά σ' ὥσπερ ἡ φάτις κρατεῖ;

ΧΟΡΟΣ

ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΤΚΡΟΣ

ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης.

980

ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἐστο-
χασμένον. Cf. Her. III. 35, ἐπίσκο-
πα τοξεύειν, 'to shoot on the mark.'
Lobeck quotes τοξότης ἐπίσκοπος
from Himerius, and οἱστοὶ ἐπίσκοποι
from Themistius (both writers of the
4th cent. A.D.). But the former view
is clearly preferable.

Enter TEUCER, with Attendants,
at the side door on the spectators' left,
from the Greek camp.—(Cf. v. 719,
note.)—Vv. 977—1046. Teucer.
'Alas, Ajax, is it even as I have
heard? O cruel and sudden blow!
—Cho. Yea, Teucer,—too cruel.—
Teu. Woe is me—and where is this
man's son?—Cho. Alone, beside the
tent.—Teu. Bring him hither, lest
some enemy snatch the dead lion's
whelp. Over the dead all love to
triumph. O sight of all sights that
I have looked on, most grievous!
O most painful tidings that brought
me hither, to find yet sharper pain!
O rash in thy death, what sorrow
hast thou left me! How shall I
meet Telamon's reproaches, and the
anger that will drive me into exile?
How withstand my foes at Troy?
Strange fate—that thou shouldst
have perished by Hector's gift, as
he by thine!—Cho. Bethink thee
how to bury the man, and what to
say anon: for Menelaus draws near
in evil triumph.'

977 ξύναιμον ὄμμα.] 'Form of my
kinsman.' Cf. v. 1004: Aesch. Cho.
730 (Electra to Orestes), ὦ τερπνὸν
ὄμμα (others, ὄνομα): Soph. Phil.
171, ξύντροφον ὄμμα, 'the form of a

companion.' El. 203, ξύνηθες ὄμμα,
'familiar image' (of Orestes).—In
Eur. Or. 1082, Hec. 435, ὄνομα for
ὄμμα is now usually read (with Por-
son).

978 ἡμπόληκά σε.] 'Have I found
thee in such a plight as rumour
noises?' If ἡμπόληκά σε is read,
the sense must be, 'got thee,' 'had
thee restored to me:—not 'betray-
ed thee,' as others render,—a sense
which the word would not bear,
and to which the φάτις did not
point.—But there can be no ques-
tion that ἡμπόληκας, the reading
of Hermann, Lobeck, Schneidewin,
Wunder, and of Dindorf in his edi-
tion of 1832,—is far preferable.
ἡμπόληκας = πέπραγας, 'hast thou
fared?' Cf. Hippocr. de Morb. IV.
12. p. 608, ἦν κρατέη μία τῶν ἄλλων
ἱκμάς, καλλίον ἐμπολήσει ὁ ἄν-
θρωπος, 'the patient will find him-
self better.' Aesch. Eum. 601, ἡμ-
ποληκῶς τὰ πλεῖστα, 'having had
the most glorious success.' ἐμπολᾶν,
—'to buy,'—to make a bargain,
good or bad, in the traffic of Vanity
Fair: to profit or to lose. The me-
taphor is brought out in Trach. 537:
—παρεσδέδεγμαι, φόρτον ὥστε ναῦτι-
λος, | λωβητὸν ἐμπολήμα τῆς ἐμῆς
φρενός,—'a bargain ruinous to my
peace'—(Deianira speaking of Iole's
introduction into her home).

980 ἄρα.] This passage, and El.
1179, οἶμοι ταλαίνης ἄρα τῆσδε συμ-
φορᾶς,—disprove Hermann's view
(*praefat. ad O. C.*) that ἄρα is al-
ways an 'exclamatoria interrogatio.'

ΧΟΡΟΣ

ὥς ὦδ' ἐχόντων

ΤΕΤΚΡΟΣ

ὦ τάλας ἐγὼ, τάλας.

ΧΟΡΟΣ

πάρα στενάζειν.

ΤΕΤΚΡΟΣ

ὦ περισπερχές πάθος.

ΧΟΡΟΣ

ἄγαν γε, Τεῦκρε.

ΤΕΤΚΡΟΣ

φεῦ τάλας. τί γὰρ τέκνον
τὸ τοῦδε, ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος;

ΧΟΡΟΣ

μόνος παρὰ σκηναῖσιν.

ΤΕΤΚΡΟΣ

οὐχ ὅσον τάχος
δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὥς κενῆς

985

Rather, as Ellendt says, ἄρα is some-
times merely a stronger ἄρα, in ex-
pressions of indignation or surprise.

981 ὥς ὦδ' ἐχόντων.] Cf. v. 281,
note.

982 περισπερχές.] 'O fierce, sud-
den blow.' The notions of 'vehe-
ment' and 'sudden' are combined
in περισπερχής, —the πάθος being
properly sudden, Ajax vehement. Cf.
Eustathius p. 442. 9, ἀσπερχές,
('hotly,' Hom.) τὸ πολυσπούδα-
στον, δ' περισπερχές λέγει ὁ Σο-
φοκλῆς. Plut. de Discr. Adul. et Amic.
c. 24, πικρὸς καὶ ἀπαραίτητος καὶ
περισπερχής.

983 τί γὰρ ... ποῦ κυρεῖ:] Cf. v.
101, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
—ποῦ σοι τύχης ἔστηκεν; Phil. 421,
τί δ', ὅς παλαιὸς κάγαθος φίλος τ' ἐ-
μὸς, | Νέστωρ ὁ Πύλιος,—ἔστιν;
984 μοι.] Cf. v. 39.

985 μόνος παρὰ σκηναῖσιν.]
Where Tecmessa had left him when,
on receiving the message of Teucer,
she had gone in search of Ajax, v.
809.—For τέκνον—μόνος, cf. Eur.
Andr. 570, τέκνον τε τοῦδ', δν οὐ-
δὲν αἴτιον | μέλλουσι...κτενεῖν. Ho-
mer (Il. XXII. 84) has even φίλε
τέκνον.

986 δῆτ'.] 'Then'—'if that is
the case'—expressing some impa-
tience. The position of δῆτα at the
beginning of the verse is peculiar:
but cf. Ar. Nub. 399, καὶ πῶς...εἴπερ
βάλλει τοὺς ἐπιόρκους, | δῆτ' οὐχὶ Σί-
μων' ἐνέπρησεν; Soph. O. T. 1085, οὐκ
ἂν ἐξέλθοιμ' ἔτι | ποτ' ἄλλος: Ai. 1089,
ὅπως | μὴ τόνδε θάπτων (where the
closely cohering particles, ὅπως-μή,
are divided).

ὥς κενῆς, κ. τ. λ.] 'As a whelp
from a lioness robbed of young.'

σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ;
ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανούσί τοι
φιλοῦσι πάντες κειμένοις ἐπεγγέλαν.

ΧΟΡΟΣ

καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλει
ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει.

990

ΤΕΥΚΡΟΣ

ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ
ἄλγιστον ὦν προσεῖδον ὀφθαλμοῖς ἐγὼ,
ὁδὸς θ' ὁδῶν πασῶν ἀνιάσασα δὴ
μάλιστα τοῦμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην,
ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπησθόμην
μόρον διώκων κάξιχνοσκοπούμενος.

995

For *κενῆς*, *forlorn*, cf. Bion *Idyll.* 1. 59, *χήρα δ' ἂ Κυθέρεια, κενοὶ δ' ἀνὰ κᾶπον Ἔρωτες*. For the proleptic force of *κενῆς* (*ἀναρπάσῃ σκύμνον λεαίνης ὥστε κενὴν εἶναι αὐτήν*), cf. v. 517, *note*.—Lobeck understands 'widowed' (by the death of Ajax): Hermann, 'lonely,'—*i. e.* separated, as Tecmessa temporarily was, from her child.

988 *τοῖς θανούσί τοι*.] Aesch. *Ag.* 857, *ὥστε σύγγονον | βροτοῖσι τὸν πεσόντα λακτίσαι πλέον*. Cf. v. 1385. 991 *ἐφίετο*.] In the message for Teucer which he gave to the Chorus, v. 567.

ὥσπερ οὖν μέλει.] 'As indeed thou dost care:' *οὖν*, *in fact*. Plato *Phaedr.* p. 242 E, *εἰ δ' ἔστιν, ὥσπερ οὖν ἔστι*,—*θεὸς ἢ τι θεῖον ὃ ἔρως*.

992 *τῶν ἀπάντων δὴ*.] Cf. v. 858, *note*.

994 *ὁδὸς θ' ὁδῶν*.] Brunck's conjecture, *ὁδῶν θ' ἀπασῶν ὁδὸς ἀνιάσασα δὴ*, has been adopted in the last edition of Schneidewin.—Cf. *Ani.* 1212 (Creon approaching the scene of Antigone's death), *ἄρα δυστυχιστάτην | κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν*;

δὴ.] *i. e.* *πασῶν δὴ*, as in v. 992.

995 *ἣν δὴ νῦν ἔβην*.] 'Even this

which I have now trod.'—*ἣν νῦν δὴ ἔβην*, 'which *even now* I have trod,' is rather the sense demanded by the context. But it is impossible to suppose, with Lobeck (*ad* vv. 994, 1332), that *νῦν δὴ* and *δὴ νῦν* were used indifferently. The particle *δὴ* of necessity emphasises the word before it, and can have nothing to do with the word after it. In Galen *de Sanit. Tuend.* 1. 6, 29, *ἣν δὴ νῦν πέπαιμαι λέγων*, the occurrence of *ἣν δὴ νῦν* where *ἣν νῦν δὴ* would have been suitable is, as in this place, a mere coincidence. In Plato *Theaet.* p. 162 A, *Phaedo* 61 E, where Lobeck reads *δὴ νῦν ἐφαίνετο*, *ἔπερ δὴ νῦν ἦρον*, Stallbaum has *νῦν δὴ*.

997 *διώκων*.] 'While seeking and tracking (thee) out.'—After sending the messenger who was to convey the warning of Calchas (v. 780), Teucer returned to plead the cause of Ajax in the council of the Greek chiefs. When the council broke up, he commenced a personal search for his kinsman,—at that time fearing nothing more serious for him than a brawl in the camp: but in the course of his quest he learned that Ajax was dead.—Hermann places a comma after *σόν*, and another after

ὄξεϊα γάρ σου βάξις ὡς θεοῦ τινὸς
διήλθ' Ἀχαιοὺς πάντας ὡς οἴχει θανῶν.
ἀγὼ κλύων δειλαιοὺς ἐκποδῶν μὲν ὦν
ὑπεστέναζον, νῦν δ' ὀρώων ἀπόλλυμαι.
οἴμοι.

1000

ἴθ', ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.
ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,

ἐπησθόμην.—'seeking and tracking out (the place of) thy death, as soon as the news reached me.' This version implies that Teucer had learned the death of Ajax before he began to look for him,—a supposition which hardly suits the case. Cf. v. 780, *note*. A var. lect. for *μόρον* is *πόρον*.

998 *ὄξεϊα γάρ σου βάξις*.] 'A quick rumour about thee, like the whisper of a god,'—*σου*, genitive of the object: cf. v. 222, *ἀνδρὸς αἰθονος ἀγγελίαν*, *note*: *θεοῦ*, attributive genitive,—*βάξις ὡς θεοῦ* (*βάζοντος*). Thus was the prayer of Ajax granted by Zeus: cf. v. 826, *note*.—Elmsley, *θεῶν τινός*,—maintaining that *θεῶν τις* is better Attic than *θεός τις*. But, as Hermann points out, the phrases apply to distinct cases. When the presence of a god is a matter of course, and only *the* god is in doubt, *θεῶν τις* is used: *e. g.* *Θυσίαι θεῶν τινὶ ἀποτελούμεναι*. When divine is contrasted with human agency, *θεός τις* is used: *e. g.* Aesch. *Ag.* 646, *θεός τις, οὐκ ἄνθρωπος*.

999 *διήλθ' Ἀχαιοὺς*.] Herodotus relates that, when the Greeks at Mycale were going into action, a mysterious rumour spread through the ranks, of a victory gained by their countrymen over the army of Mardonius:—*ιοῦσι δέ σφι φήμη ἐσέπτατο ἐς τὸ στρατόπεδον πᾶν... ἡ δὲ φήμη διήλθε σφι ὥδε, ὡς οἱ Ἑλληνες τὴν Μαρδονίου στρατὸν νικῶν ἐν Βοιωτοῖσι μαχόμενοι*.

1001 *ὑπεστέναζον*.] 'Moaned low,'—before the sight of the corpse evoked a full burst of grief: cf. v. 322.

1003 *ἴθ', ἐκκάλυψον*.] This is said

to an attendant,—Tecmessa having left the stage at v. 973. Similarly in the *Electra* (v. 1468) Aegisthus desires the Phocian strangers to lift the face-cloth from the sheeted corpse of Orestes,—*χαλᾶτε πᾶν κάλυμ' ἀπ' ὀφθαλμῶν, ὅπως | τὸ συγγενὲς τοι κάπ' ἐμοῦ θρήνων τύχη*.

1004 *ὦ δυσθέατον... πικρᾶς*.] 'O ghastly sight, and full of cruel rashness,'—*i. e.* implying cruel rashness as its cause. When Lobeck objects to this interpretation on the ground that *πικρότολμον ὄμμα* (or *θέαμα*) is a questionable phrase, his analysis appears scarcely just. The words *πικρᾶς τόλμης* cannot fairly be resolved into *πικρότολμον*. For the genitive does not necessarily mean more than 'connected with, involving, cruel rashness:' the adjective means 'cruelly rash.' A splendid and costly public building might be described as *μεγαλοπρεπὲς καὶ πολλῆς δαπάνης θέα*. But it does not follow that it could be properly termed *δαπανηρὰ θέα*. The latter phrase would apply to a show or spectacle, the price of admission to which was large.—Hermann, Lobeck, Dindorf, Wunder, and Schneidewin render:—'O ghastly sight! and alas for the cruel daring!' But if there are two separate exclamations,—*ὦ δυσθέατον ὄμμα*—*ὦ τόλμης πικρᾶς*,—the *καὶ* is intolerable. If Sophocles had meant this, would he not have written *ὦ δυσθέατον ὄμμα· φεῦ τόλμης πικρᾶς*?

ὄμμα.] The 'form' of Ajax: cf. v. 977, *note*. It is convenient here to translate *ὄμμα* as if it were *θέαμα*: but of course a landscape or a build-

ὅσας ἀνίας μοι κατασπείρας φθίνεις.
 ποῖ γὰρ μολεῖν μοι δυνατὸν, ἐς ποίους βροτούς,
 τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;
 ἢ πού με Τελαμῶν, σὸς πατὴρ ἐμός θ' ἅμα,
 δέξαιτ' ἂν εὐπρόσωπος ἱλεώς τ' ἴσως
 χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὐχ; ὅτ' πάρα
 μὴδ' εὐτυχοῦντι μὴδὲν ἥδιον γελᾶν.
 οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν

ing could not be called *δύναμις*. In Plato *Phaedr.* p. 253 E, ἰδὼν τὸ ἐρωτικὸν *δύναμις* = 'having beheld the (human) form which inspires love.'

1005 κατασπείρας.] Cf. v. 953, φυτεύειν, note: Gorgias *ap.* Arist. *Rhet.* II. 3. 4, αἰσχροῦς μὲν ἔσπειρας, κακῶς δὲ ἐθέρισας: Plaut. *Mostell.* v. 1. 51, *quid tu porro serere vis negotium?*

1006 μοι...ἀρήξαντα.] The accus. depends on μολεῖν:—ποῖ μολεῖν (ἐμέ) ἀρήξαντα, κ.τ.λ., δυνατὸν ἐστὶ μοι; Cf. Eur. *Med.* 810, σοὶ δὲ συγγνώμη λέγειν | τὰδ' ἐστὶ, μὴ πάσχουσιν, ὡς ἐγώ, κακῶς. For a similar, but bolder, construction, cf. *El.* 479, ὑπεστί μοι θράσος...κλύουσιν ἀνείρατων,—where the accus. stands κατὰ σύνεσιν for the dative, as if ὑφέρπει μὲ had preceded.

1008 ἢ πού με Τελαμῶν, κ.τ.λ.] Cic. *de Orat.* II. 46. 193 (quoting from the *Teucer* of Pacuvius), Segregare abs te ausu's aut sine illo Salamina ingredi? Neque paternum aspectum es veritus?—*Numquam illum aspectum dicebat, quin mihi Telamo iratus furere licet filii videretur.*

σὸς πατὴρ ἐμός θ' ἅμα.] Teucer was the son of the concubine; Ajax of the wife. But to Telamon, at least, Teucer and Ajax stood in the same relation: from Telamon, under ordinary circumstances, Teucer, as well as Ajax, might have looked for the welcome due to a son.—Schneidewin follows Suidas and a few MSS. in reading ἐμός τ' ἴσως...ἱλεώς, ἰδὼν. The use of ἴσως

in the sense of ἐξ ἴσου, 'equally,' is extremely rare: but Plato *Legg.* p. 805 A so uses it. In Soph. *Phil.* 758, also, Hermann so takes it; but there ἴσως appears rather to mean, 'I suppose,'—'as it seems.'

1010 ὅτ' πάρα...γελᾶν.] Literally,—'whose wont it is to smile not at all more pleasantly (μὴδὲν ἥδιον), even when prosperous:—'he who, even when things go well, can summon no brighter smile.'—In ὅτ' πάρεστι μὴδὲν γελᾶν, the use of μὴ instead of οὐ is due simply to the infinitive: for the same reason, μὴδέ instead of οὐδέ in the dependent clause μὴδ' εὐτυχοῦντι.—Schneidewin takes μὴδὲν, not with γελᾶν, but with εὐτυχοῦντι:—ὅτ' μὴδ' εὐτυχοῦντι μὴδὲν, πάρεστιν ἥδιον γελᾶν: 'not even in any case of good fortune.' In this view the μὴ qualifies ὅτ'—*cui ne in prosperis quidem adsit risus* (instead of *adest*).—For πάρεστιν denoting a *disposition* or *habit*, cf. Eur. *Med.* 658, ἀχάριστος δλοιθ' ὅτ' πάρεστι | μὴ φίλους τιμᾶν.

1012 τί κρύψει;] Sc. κακόν. Schol. τί σιγήσει;

ποῖον οὐκ ἐρεῖ κακόν.] Dindorf places a comma at κακόν,—as if the phrases τὸν ἐκ δορὸς γεγῶτα...τὸν προδόντα, κ.τ.λ.,—were in apposition with κακόν, and placed, as it were, between inverted commas. But it appears simpler to dispense with the comma at κακόν, and to regard ἐρεῖ as governing a double accusative (*Adv. Synt.* § 25 R 3).

τὸν ἐκ δορὸς γεγῶτα πολέμιου νόθον,
 τὸν δειλίᾳ προδόντα καὶ κακανδρίᾳ
 σέ, φίλτατ' Αἴας, ἢ δόλοισιν, ὡς τὰ σὰ
 κράτη θανόντος καὶ δόμους νέμοιμι σούς.
 τοιαῦτ' ἀνὴρ δύσσοργος, ἐν γῆρᾳ βαρὺς,
 ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
 τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι,
 δούλος λόγοισιν ἀντ' ἐλευθέρου φανείς.

1013 τὸν ἐκ δορὸς πολέμιου.] 'Beggotten from the spoils of war,'—i. e. ἐκ τῆς δοριλήπτου Ἡσιόνης. Cf. vv. 1228, 1300.

νόθον.] Cf. *Il.* VIII. 283, where Teucer is exhorted to remember Telamon,—ὅ σ' ἔτρεφε τυτθὸν ἐόντα, | καὶ σε, νόθον περ ἐόντα, κομίσσατο φ' ἐν οἴκῳ. In the Homeric sense a νόθος is the son of a concubine (παλλακή), as opposed to children of the lawful wife, κouriδή ἀλοχος. The issue of the latter were ἱθαγενεῖς (ἰθύς, honest-born): see *Od.* XIV. 202, ἐμέ δ' ὠνητὴ τέκε μήτηρ | παλλακίς· ἀλλὰ με ἴσον ἱθαγενέεσσιν ἐτίμα (πατὴρ).—At Athens the term νόθος included persons, one of whose parents was not an Athenian citizen.

1015 Αἴας.] Cf. v. 89, note.

1016 κράτη.] 'Prerogatives.' *O. T.* 237, γῆς | τῆσδ' ἥς ἐγὼ κράτη τε καὶ θρόνους νέμω. Cf. v. 446, note.

δόμους.] *El.* 651, δόμους Ἀτρεΐδων σκῆπτρά τ' ἀμφέπειν τάδε.

1017 δύσσοργος...βαρὺς.] He was by nature 'passionate'—liable on occasion to violent bursts of anger: and now, in old age, he is also 'peevish' (βαρὺς)—easily provoked to such outbursts. For this sense of βαρὺς cf. *O. T.* 673, στυγνὸς μὲν εἰκὼν δῆλος εἶ, βαρὺς δ', ὅταν | θυμοῦ περάσης, i. e. 'even in yielding thou art seen to be malignant,—even when thou hast quitted displeasure, still full of spleen,' (βαρὺς). But in *O. T.* 17, σὺν γῆρᾳ βαρεῖς, 'heavy, infirm, under the load of age.'

1018 εἰς ἔριν θυμούμενος.] Waxing angry 'unto strife,'—θυμούμαι εἰς ἔριν being equivalent to θυμούμε-

νος ὀρῶμαι εἰς ἔριν, 'rush angrily into strife.' This seems better than to take εἰς ἔριν as merely a periphrasis for the adverb ἐριστικῶς,—(like εἰς τάχος, εἰς εὐτέλειαν for ταχέως, εὐτελῶς, &c.),—although the words happen to be so used in Eur. *Cycl.* 328, Διὸς βρονταῖσιν εἰς ἔριν κτυπῶν, 'resounding in rivalry with the thunders of Zeus.'

1019 ἀπωστὸς γῆς.] Driven from Salamis by Telamon, Teucer was led by 'Fortune kinder than his father,' and by the promises of Apollo (*Hor. Od.* I. 7. 25), to Cyprus—ἐνθα Τεῦκρος ἀπάρχει Τελαμωνιάδας (*Pind. N.* IV. 75, 'reigns far from his fatherland'),—and where he founded the new Salamis. In the *Helena* of Euripides he is introduced visiting Egypt on his way, in order to consult Theonoe daughter of Proteus (*Helena* 144).

1020 φανείς.] 'Made out in taunts to be a slave.'—Since his mother had been a concubine, Teucer was in strictness νόθος: since his mother had been a captive, he might invidiously be termed δούλος. Agamemnon actually employs this taunt (*v.* 1234). But Hesione, if a captive, was a princess: if a concubine, still no ὠνητὴ παλλακίς. Her hand had been bestowed on Telamon by Hercules as a 'special meed of honour' (*v.* 1302). Teucer might fairly say that he was 'sprung from two noble houses' (*v.* 1305). Still, according to strict usage, Telamon was under no obligation to afford a home to the νόθος: that he had done so hitherto, was a matter for

τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι
πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.
καὶ ταῦτα πάντα σοῦ θανόντος ἡρόμην.
οἶμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ
τοῦδ' αἰόλου κνώδοντος, ὦ τάλας, ὑφ' οὗ
φονέως ἄρ' ἐξέπνευσας; εἶδες ὥς χρόνῳ
ἐμελλέ σ' ἔκτωρ καὶ θανὼν ἀποφθιεῖν;

gratitude (*Il.* viii. 283). On provocation he might cast off Teucer at pleasure, and describe him—if unfairly, still with literal justice—as 'a slave and no freeman.'—For *φανείς*, cf. Aesch. *Ag.* 576, *λόγοις τοιούτοις πλαγκτὸς οὐδ' ἐφαινόμην*, 'By such arguments they would fain have proved me wrong.' Soph. *Ai.* 1241, *εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί*, 'if, come what will, we are to be *made out* base by Teucer.'—Instead of *λόγοισιν*, Morstadt proposed *γονεύσιν*, F. W. Schmidt *ψόγοισιν*: but no change seems needed.

1023 *ἡρόμην*.] Not 'found' (*ἤρουν*), but 'gained':—ironical. Cf. Aesch. *P.* V. 275, *θυγατὶς δ' ἀρήγων αὐτὸς ἡρόμην πόνους*.—Eur. *Helen.* 94 (Teucer speaking), *Αἴας μ' ἀδελφὸς ὦλεσ' ἐν Τροίᾳ θανών*.

1025 *αἰόλου κνώδοντος*.] 'This gleaming spike.'—*κνώδων* seems to have meant a 'spike,' 'prong,' or 'tooth': see Xen. *Cyneg.* 10. 3, *τὰ δὲ προβόλια, πρῶτον μὲν λόγχας ἔχοντα τὸ μὲν μέγεθος πενταπαλαίστους, κατὰ δὲ μέσον τὸν αὐλὸν κνώδοντας ἀποκεχαλκευμένους στιφρούς*,—'the boar-spears are to be provided in the first place with heads five hand-breadths long, and also, half way up the socket (*αὐλός*, the socket of the *λόγχη*), with stout *teeth* (*κνώδοντες*) of forged copper.' Cf. Soph. *Ant.* 1233, *ξίφους | ἔλκει διπλοῦς κνώδοντας*, 'his cross-hilted sword.' Lobeck quotes Silius Italicus *Pun.* 1. 515, *pressumque ira simul exigit ensem, Qua capuli statuere morae* (or *remorae*), the cross-spikes, *κνώδοντες*, of the hilt.—Here, *κνώδων* describes the end of the blade pro-

jecting through the body of Ajax,—a short, gleaming spike. Cf. v. 907.

1026 *ἄρα*.] (By which) '*thou seemest*' to have died. Cf. v. 926, *note*.—*φονέως*: cf. *σφαγέως*, v. 817.

εἶδες.] 'Seest thou now...?'—a mere rhetorical apostrophe to the corpse. (Not—'didst thou discover before thy death?')

1027 *θανὼν ἀποφθιεῖν*.] Cf. v. 901, *note*.

ἀποφθιεῖν.] Dindorf's conjecture for *ἀποφθίσειν*, the reading of the MSS. and of Suidas. Dindorf remarks that in *Phil.* 1427, *O. T.* 538, the MSS. give *νοσφίσεις* instead of *νοσφίεις*, *γνωρίσοιμι* instead of *γνωρίοιμι*. Lobeck retains *ἀποφθίσειν*,—doubting whether any example can be found of the Attic future in a *disyllabic* verb. But neither Dindorf nor Lobeck notices the question whether the Attic contraction was applicable to *any* Futures except those in *-εσω*, *-ᾶσω*, and *-ῖσω*, from verbs in *-εω*, *-ᾶω*, and *-ῖω*. (See Donaldson *Gramm.* § 302. *Obs.* 3.) Altogether, the form *ἀποφθιεῖν* seems very doubtful.—Hermann, *ἀποφθίσαι*,—conjecturing from the Scholiast's *ἀνελεῖν*, *θανατώσαι*, that *ἀποφθίσαι* was changed to *ἀποφθίσειν* by grammarians who supposed *μέλλειν* to require the future. The causal aorist of *φθίνω* (*ἐφθίσα* in Homer: *ἐφθίσαι* in Attic) occurs in Aesch. *Eum.* 165, etc.: Soph. *Trach.* 709 (*ἀποφθίσαι*): *O. T.* 202, 1198, etc. On the other hand the future of *φθίνω* (*φθίσω*, in Homer, with active sense) is nowhere found in Attic.

σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
ἔκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
ζωστήρι πισθείς ἵππικῶν ἐξ ἀντύγων
ἐκνάπτετ' αἰέν, ἔς τ' ἀπέψυξεν βίον.

1030

1028—1039 *σκέψασθε*.] *καὶ γὰρ τὰδε*.] In the latest edition of Schneidewin's *Ajax*, revised by Nauck, these twelve verses are placed within brackets. Their genuineness had already been denied by Morstadt, on these grounds: (1) That there is no satisfactory analogy between the cases of Ajax and Hector: (2) That this analogy, such as it is, is made out only by representing Hector as tortured to death, the common version being that his *corpse* was dragged: (3) That vv. 1036—7 are flat, and v. 1039 absurd: (4) That the word *πισθείς* is unintelligible, and *μηχανᾶν* (instead of *μηχανάσθαι*) wrong. In reply to these objections, it may be suggested (1) That the desire to moralise picturesquely,—to illustrate a *γνώμη* or *παροιμία* incisively,—was always present to the Greek mind. The sword, Hector's gift, had something to do with the death of Ajax: the girdle, a gift from Ajax, had something to do with the death of Hector. This was enough for a poet's purpose. (2) Even assuming v. 1031 to be right as it stands, the deviation from Homer does not exceed the limits of poetic licence. Cf. v. 1031. (3) Vv. 1036—7 are no doubt flat: so are many of the *γνώμαι* with which Greek tragedy abounds. But it is difficult to see why v. 1039 should be termed 'absurd.' Cf. *note ad loc.* (4) *πισθείς* and *μηχανᾶν* are discussed in their places. It may be added (5) that the Chorus would scarcely have said to Teucer (v. 1040), *μὴ τείνε μακράν*, if he had left off at v. 1027. Teucer's speech would then have ended abruptly.

1028 *τὴν τύχην*.] Most of the MSS. omit *τὴν*, which Suidas, however, reads and which Brunck first restored.

1029 *ἐδωρήθη*.] Hector having challenged a Greek champion to single combat (*Il.* vii. 53), the lot fell to Ajax. After fighting till night-fall, they were separated by the heralds Talthylus and Idaeus, and exchanged presents, in sign that, after deadly combat, 'they parted in amity and at one,'—*ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε*. Then to Ajax Hector δῶκε *ξίφος ἀργυρόηλον*, | *σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι*. | *Αἴας δὲ ζωστήρα δίδου φοίνικι φασινόν*. (*Il.* vii. 303.)

1030 *πισθείς ἐξ ἀντύγων*.] 'gripped to the chariot-rail;—*ἐξαφθείς, δεσμευθείς*. The ordinary sense of *πρίειν*, 'to saw,' appears to have been derived from a primary sense of *gripping, clutching*: e.g. *πρίειν ὀδόντας*, 'to gnash the teeth,' is to bring them sharply and closely together: *πρίειν θυμόν* (Oppian *Cyneg.* iv. 138), like *δάκνειν θυμόν*, to 'bite' one's anger,—(i.e. to suppress it sternly). Cf. Oppian *Hal.* ii. 375 (quoted by Lobeck), *ἐνθά μιν ἀμφιβάλων περιηγεί παντόθεν ὀκκῶ | ἴσχει τ' ἐμπρίει τε*, 'imprisons and closes upon the fish,'—where, *ἐμπρίει*=*πιέζει*,—'keeps narrowing his bounds,' by tightening the net. Cf. *Il.* xxii. 395 ff. 'He spake; and then he contrived cruel things against (the corpse) of glorious Hector: at the hind part of both feet he 'bored through the tendons, from heel to ankle, and attached thongs of ox hide, and bound them to his chariot, but the head he suffered to trail.'

1031 *ἐκνάπτετο...βίον*.] In the *Iliad* Hector is slain by Achilles in combat (xxii. 360): only his corpse is dragged behind the chariot. In order to reconcile Sophocles and Homer, several emendations of this line have been proposed:—(1) *εὐτε* (*postquam*) for *ἔστε*,—the simplest and

οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
πρὸς τοῦδ' ὄλωλε θανάσιμῳ πεσέματι.
ἄρ' οὐκ Ἑρινὺς τοῦτ' ἐχάλκευσε ξίφος
κάκεινον Ἰλιδος, δημιουργὸς ἄγριος;
ἐγὼ μὲν ἂν καὶ ταῦτα καὶ τὰ πάντ' ἀεὶ
φάσκειμ' ἂν ἀνθρώποισι μηχανᾶν θεούς·
ὅτῳ δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,
κεῖνός τ' ἐκείνα στεργέτω καὶ γὰρ τὰδε.

ΧΟΡΟΣ

μὴ τεῖνε μακρὰν, ἀλλ' ὅπως κρύψεις τάφῳ

1040

best. (2) Hermann, besides altering ἔστε to εὔτε, would change αἰέν to αἰών. But αἰών βίου ought to mean *tempus vitae* rather than *spiritus vitae*. (3) E. Hoffmann, αἰανὲς τ' ἀπέψυξεν βίον, *misereque exhalavit vitam*: bad.—Homer's version of the case would not exclude the analogy upon which Teucer is insisting. The gift of Ajax would have been instrumental in inflicting upon Hector that misfortune so terrible to the Greek mind,—the dishonouring of the corpse.

1033 πρὸς τοῦδε.] Sc. τοῦ κνώδοντος, v. 1025.

1034 Ἑρινύς...ἐχάλκευσε.] Cf. Aesch. *Cho.* 628 (the avenging sword) διανταίαν...οὐτᾷ | διὰ Δίκας, 'will deal a homethrust by the will of Justice';—Δίκας δ' ἐρείδεται πυθμῆν, 'and the anvil of Justice is firmly set,' προχαλκεύει δ' Αἴσα φασγανουργός, 'and Fate the Armourer forges it beforehand' (i.e. to be ready for the hand of Justice). Cf. *Ag.* 1513, δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης | πρὸς ἄλλαις θηγάναισι Μοῖρα: 'Fate whets (the sword of) Justice on another whetstone, for a new deed of retribution.'

1035 κάκεινον.] Sc. ζωστήρα. From the special verb ἐχάλκευσεν a general verb, ἐργάσατο, is to be supplied. Cf. *El.* 71, καὶ μὴ μ' αἰτιμον τῆσδ' ἀποστείλῃτε γῆς, | ἀλλ' ἀρχέ-πλουτον (sc. καταστήσῃτε).

1036 ἐγὼ μὲν ἂν.] For the double

ἂν cf. v. 525, note.—Lobeck, Schneidewin, and Wunder, ἐγὼ μὲν οὖν.

1037 μηχανᾶν.] The active form does not occur elsewhere, except in the participle, ἀτάσθαλα μηχανόωντες, *Od.* XVIII. 143, etc. But its rarity cannot justly be urged as an argument against the genuineness of the passage. Several verbs, usually deponent, have also a rarer active form; e.g. δωρεῖσθαι, δωρεῖν: θοινᾶσθαι, θοινᾶν: πειράσθαι, πειράν: σέβασθαι, σέβειν. In Bekker's *Anecd.* 95, ἐωνηκώς (for ἐωνημένος) is quoted from Lysias: ὁπίζων for ὁπιζόμενος occurs in an epigram in the *Anthol. Palat.*, Appendix, 223.

1038 ἐν γνώμῃ φίλα.] 'Acceptable in his judgment,' i.e. 'if there be any whose judgment this doth not meet.' Not:—ὅτῳ μὴ τὰδ' ἐστὶν ἐν γνώμῃ ('in high estimation'), (καὶ) φίλα: though the phrase ἐν γνώμῃ εἶναι occurs in *Her.* VI. 37, ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Ἀνδρῷ ἐν γνώμῃ γεγωνώς, 'had won the esteem of Croesus.'

1039 κείνός τ' ἐκείνα, κ.τ.λ.] Lobeck compares *Eur. Suppl.* 466, σοὶ μὲν δοκέτω ταῦτ', ἐμοὶ δὲ τὰντια: *Evenus frag.* I. 3 (Bergk p. 474), καὶ πρὸς μὲν τούτους ἀρκεῖ λόγος εἰς ὁ παλαιός, | σοὶ μὲν ταῦτα δοκοῦντ' ἔστω, ἐμοὶ δὲ τὰδε.

1040 μὴ τεῖνε μακρὰν.] 'Speak not at length: do not extend (your words) far (μακρὰν). So Aesch. *Ag.* 1267, μακρὰν ἔτεινας: *ib.* 889, μακρὰν μὲν ἐξέτεινας,—where Blomfield says

φράζου τὸν ἄνδρα χῶ τι μυθήσει τάχα.
βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
γελῶν ἂ δὴ κακοῦργος ἐξίκοιτ' ἀνὴρ.

ΤΕΤΚΡΟΣ

τίς δ' ἐστὶν ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟΡΟΣ

Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

1045

ΤΕΤΚΡΟΣ

ὁρῶ· μαθεῖν γὰρ ἐγγὺς ὦν οὐ δυσπετής.

ΜΕΝΕΛΑΟΣ

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν

'subaudi ῥῆσιν:' but it seems simpler to take μακρὰν as an adverb. The phrase μακρὰν λέγειν occurs only in *Soph. El.* 1259.

1042 κακοῖς γελῶν.] Cf. v. 957, note.

1043 ἂ δὴ.] 'Just like' a bad man. Cf. *Plato Phaedr.* p. 244 E, ἀλλὰ μὴν νόσων γε καὶ πόνων τῶν μεγίστων, —ἂ δὴ παλαιῶν ἐκ μνημιμάτων πόθεν ἐν τισι τῶν γενῶν,—ἡ μανία ἐγγενομένη...ἀπαλλαγὴν εὔρετο, 'supplied a release from the worst 'plagues and afflictions,—such as notorious (ἂ δὴ) arise,' &c.: *Simonides Amorginus frag.* I. 3, νοῦς δ' οὐκ ἐπ' ἀνθρώποισιν, ἀλλ' ἐφήμεροι | ἂ δὴ βοτ' αἰεὶ ζῶμεν.

1044 τίς δ' ἐστὶν, ὄντιν' ἄνδρα.] A species of inverse attraction,—the substantive being transposed from the principal into the relative clause. Cf. *Il.* IX. 131, τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἦν τότε ἀπηύρων | κούρην Βρισηῖος: *Cic. de Legg.* III. 5. 12, haec est enim, quam *Scipio laudat in libris et quam maxime probat temperationem reipublicae.*

1046 μαθεῖν...οὐ δυσπετής.] Cf. *Eur. Med.* 1196, πλὴν τῷ τεκόντι, κάρτα δυσμαθὲς ἰδεῖν.—Menelaus, king of Lacedaemon (*Od.* XI. 460), is for the Attic Tragedians the representative of ultra-Spartan manners and sentiment. It is to Me-

nelaus that the Andromache of Euripides addresses her invective against Sparta,—ὦ πᾶσιν ἀνθρώποισιν ἐχθιστοὶ βροτῶν, κ.τ.λ. (*Androm.* 445 ff.). In that speech (v. 458) he is called γοργὸς ὀπίτης, 'grim.' Scowling looks and an air of pompous austerity were supposed to mark the Spartan abroad. Describing an Athenian who affected Spartan manners, Plutarch says (*Phoc.* 10):—'There was one Archibiades, surnamed the *Laconiser*, with a flowing beard of enormous size,—a cloak always shabby,—and a sulky face' (σκυθρωπάζων).

Enter MENELAUS, from the Greek camp, by the side-entrance on the left of the spectators. (Cf. v. 719, note.) He is attended by a herald. (Cf. v. 1114. The presence of the herald serves to mark the official character of the protest, v. 1050.)

1047—1184. *Men.* 'I forbid thee to bury this corpse.—*Ten.* And wherefore?—*Men.* As the corpse of a public enemy; of one whom we brought from Greece to be our helper, and found a more than Phrygian foe. Therefore no man shall lay him in the grave; he shall lie on the pale sand, food for birds beside the sea. In life he scorned our rule; at least we shall have power over his corpse. Unruliness

μὴ συγκομίζειν, ἀλλ' ἔαν ὅπως ἔχει.

ΤΕΥΚΡΟΣ

τίνος χάριν τοσόνδ' ἀνάλωσας λόγον;

ΜΕΝΕΛΑΟΣ

δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κραίνει στρατοῦ.

1050

ΤΕΥΚΡΟΣ

οὔκουν ἂν εἴποις ἦντιν' αἰτίαν προθείς;

ΜΕΝΕΛΑΟΣ

ὁθύνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
ἄγειν Ἀχαιοὺς ξύμμαχόν τε καὶ φίλον,

in the subject is the mark of a base spirit: where the laws are not feared, the city prospers ill.—*Teu.* Ajax thy subject? responsible to thee or to thy brother? Not as your liegeman came he to the war, but for the oaths that bound him. No: keep such threats and mandates for thy own subjects: Ajax shall be buried by my hands.—*Men.* Deeds, not words, shall support our power. (*Exit MENELAUS.*)—*Cho.* A struggle is at hand: haste, Teucer, to find a resting-place for the dead.—(*Enter TEUCRESSA with EURYSACES.*)—*Teu.* Behold in meet season the man's wife and child! Come hither, boy, and take thy suppliant place beside the corpse; perish he who tears thee from it! And you, friends, stand by to help, while I go to make ready a tomb for Ajax.

1047 σὲ φωνῶ...μὴ συγκομίζειν.] A mere verb of *speaking* often does duty for a verb of *commanding*: e.g. *Phil.* 101, λέγω σ' ἐγὼ δόλω Φιλοκτήτην λαβεῖν (=λέγω, 'σὺ δόλω Φιλοκτήτην λαβέ'): *O.C.* 933, εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν, | τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά.

1048 συγκομίζειν] = συνεκφέρειν. Cf. v. 1397. *Eur. Andr.* 1264, νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.

1049 τοσόνδε...λόγον.] Not 'so many,' but 'so great,' i.e. 'such imperious,' words.

ἀνάλωσας.] So Dindorf and Brunck, with two MSS. 'Ἀνάλωσε, not ἀνήλωσε, is the reading in *Eur. Hipp.* 1336, *Lysias de Arist. bonis* p. 153. 18, in *Nicom.* p. 185. 21: ἀναλώθη in *Eur. Andr.* 456, ἀνάλωται *ib.* 1155, *Phoen.* 591.—(Elmsley, reading ἀνήλωσε with Hermann and Lobeck, quotes the statement of the grammarian Philemon that, in the perfect tense, ἀνήλωκα or ἡνάλωκα was the Attic form, ἀνάλωκα that of the common dialect.)

1050 δοκοῦντ' ἐμοί, κ.τ.λ.] *Iuv.* 6. 223, hoc volo, sic iubeo: sit pro ratione voluntas.—δοκοῦντα δ' ὅς sc. ἐκείνῳ, ὅς. Cf. *Phil.* 957, θανὼν παρ' ἐξω δαῖτ' ἀφ' ὧν ἐφερβόμην,—i.e. τοῦτοίς, ἀφ' ὧν.—For δέ with the repeated word, cf. *Eur. Med.* 99, κινεῖ κραδίαν, κινεῖ δὲ χόλον.

κραίνει στρατοῦ.] κραίνειν, 'to exercise sway,' is construed by Sophocles with a genitive depending on the implied notion of ἀρχεῖν: cf. *Il.* XIV. 84, στρατοῦ...σημαίνειν: *Od.* IX. 114, θεμιστεύει δὲ ἔκαστος | παίδων ἢ δ' ἀλόχων: *Eur. Med.* 19, ὅς αἰσυμνᾷ χθονός: *Aesch. Pers.* 7, χώρας ἐφορεύειν.

1051 προθείς.] i.e. ἦντινα αἰτίαν προθείς (τοῦτο κελεύεις).

ἐξηύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν

ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον

1055

νύκτωρ ἐπεστράτευσεν, ὡς ἔλοι δόρει

κεῖ μὴ θεῶν τις τήνδε πείραν ἔσβησεν,

ἡμεῖς μὲν ἂν τήνδ', ἣν ὄδ' εἴληχεν τύχην,

θανόντες ἂν προῦκείμεθ' αἰσχίστῳ μόρῳ,

1060

οὗτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεὸς

τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.

ὦν οὔνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων

τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ,

ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος

1065

ὄρνισι φορβῇ παραλίῳς γενήσεται.

1054 ζητοῦντες.] 'On trial.' Schol. ἐξετάζοντες. Cf. *Ar. Plut.* 104, οὐ γὰρ εὐρήσεις ἐμοῦ | ζητῶν ἔτ' ἀνδρα τοὺς τρόπους βελτίονα.—Hermann: *explorato illo facinore.* But ζητοῦντες could hardly refer to the special inquiry into the onslaught on the cattle. Menelaus, ignoring the former services of Ajax, pretends that the Greeks had been disappointed in their general experience of him.

Φρυγῶν] = Τρώων. In Homer the Trojans and Phrygians appear as distinct but closely allied peoples: thus Priam assists the Phrygians against the Amazons (*Il.* III. 184); Hecuba is the daughter of a Phrygian prince (*xvi.* 718). But the use of 'Phrygian' as a synonym for 'Trojan' is post-Homeric: e.g. *Eur. Hec.* 4, Φρυγῶν πόλιν = Τροίαν: *Or.* 1480, Ἐκτωρ ὁ Φρύγιος.

1056 δόρει.] Cf. v. 515, *note.* Lobeck and Hermann, *δορί.* Hermann however observes that though δόρει, δορί were used indifferently in lyrical passages, there is no instance in the trimeters of Aeschylus or Sophocles where δόρει would not be admissible. But Euripides, at least, used δορί in trimeters: *Hec.* 4, κίνδυνος ἔσχε δορί πεσεῖν Ἑλληνικῶ.

1058 ἡμεῖς μὲν ἂν, κ.τ.λ.] A mixture of (1) τήνδε τύχην, ἣν ὄδ' εἴληχεν, λαχόντες, and (2) τήνδε τύχην, ἣν ὄδε τέθνηκεν, θανόντες. For

the cognate accus. in θανεῖν (κακῆν) τύχην, cf. *Il.* III. 417, κακὸν οἶτον ὀλέσθαι: *Od.* I. 166, ἀπόλωλε κακὸν μόρον.

1059 προῦκείμεθα.] Cf. v. 427. 1060 νῦν δέ.] 'As it is:' v. 445, *note.*

ἐνήλλαξεν.] ἐνήλλαξεν τὴν ὕβριν, (ὥστε) πεσεῖν αὐτήν, κ.τ.λ. 'hath diverted the outrage, so that it should fall...' Cf. v. 53, καὶ πρὸς τε ποίμνας ἐκτρέπω, κ.τ.λ. For the infin. πεσεῖν, cf. v. 821, ἐπηξα δ' αὐτόν... εὐνούστατον τῷδ' ἀνδρὶ, διὰ τάχους θανεῖν: where see *note.*

1061 μῆλα καὶ ποίμνας.] 'Sheep and flocks.' μῆλα, the special term, has a contemptuous emphasis: ποίμνας is added in a general sense, 'cattle:' cf. v. 34. But in v. 53, ποίμναι are the sheep as opposed to the oxen (βοῦς ἀγελαῖαι, v. 175).

1062 αὐτόν...σῶμα.] The accus. αὐτόν,—placed at the beginning of the sentence to give notice, as it were, of the object referred to,—is resumed and defined by the accus. σῶμα: cf. *El.* 709, στάντες δ' 80' αὐτοὺς οἱ τεταγμένοι βραβῆς | κλήρους ἔπηλαν καὶ κατέστησαν δίφρους: *O.T.* 819, καὶ τὰ δ' οὔτις ἄλλος ἦν | ἢ γὰρ ἐπ' ἐμαντῷ τὰ σὸ' ἀράς ὁ προστιθείς.

1065 ὄρνισι φορβῇ.] Cf. v. 830, *note.*

πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.
εἰ γὰρ βλέποντος μὴ ἔδυνήθημεν κρατεῖν,
πάντως θανόντος γ' ἄρξομεν, καὶ μὴ θέλης,
χερσὶν παρευθύνοντες. οὐ γὰρ ἔσθ' ὅπου
λόγων ἀκούσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.
καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην
μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
οὐ γὰρ ποτ' οὕτ' ἂν ἐν πόλει νόμοι καλῶς
φέρουντ' ἂν, ἔνθα μὴ καθεστήκη δέος,
οὕτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι
μηδὲν φόβου πρόβλημα μὴδ' αἰδοῦς ἔχων.
ἀλλ' ἄνδρα χρῆ, καὶ σῶμα γεννήσῃ μέγα,

1066 ἐξάρης.] 'Uplift' no stormy anger: cf. v. 75, *note*.

1069 χερσὶν παρευθύνοντες.] '(We shall rule over him dead, and) *imperiously direct his fate*.' literally, 'directing, constraining him by main force,'—taking into our own hands the disposition of the corpse, and authoritatively deciding where it shall be laid. (Cf. v. 542, χερσὶν εὐθύνων, —guiding the steps of a child that can barely walk.) In life, Ajax was stubborn and froward: he would not be driven: he took his own way. But *now*, says Menelaus, he will be quiet in our hands; we may dispose of him as we please, and he will not be restive. The same idea—that of a creature docile in the hands of those who guide it with absolute power—is worked out by Agamemnon at vv. 1250 ff., when he says that the strong are controlled by the wise, as 'a large-ribbed ox *is kept straight on the road* with a small whip.'—It has been proposed (very needlessly) to arrange the verses in this order:—1067, 1069, 1070, 1068.

1071 καίτοι κακοῦ πρὸς ἀνδρός, κ.τ.λ.] On the political doctrine of the passage cf. v. 669, *note*.

1073 καλῶς φέρουντ' ἂν.] 'Go well.' εὖ φέρεσθαι, *bene succedere*, 'to have prosperous course.' Thuc. v. 16, εὖ φερόμενος ἐν στρατηγίαις:

Xen. *Hellen.* III. 4. 25, τὰ πράγματα κακῶς φέρεται.

1074 καθεστήκη.] Wunder, *καθεστήκοι*: see v. 521, εἴ τι...πάθοι, *note*.

1075 οὕτ' ἂν στρατός γε.] *i.e.* 'And an army too (γε—as well as a city) cannot,' &c. In an English translation it will scarcely be necessary to provide any special equivalent for this γε: it will be represented by an inevitable emphasis:—'For neither in a city can the laws ever go well...Nor can an army be discreetly governed,' etc.

1076 φόβου πρόβλημα.] 'A protection in (consisting of) fear.' Genitive of material: cf. Thuc. I. 93, θεμέλιοι λίθων: *Madvig Synt.* § 54c.—In Plato's *Euthyphro* (p. 12 B) Socrates disputes the justice of an old poetic adage, ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς. Rather, he says, ἵνα μὲν αἰδώς ἔνθα καὶ δέος. But it is a truly Spartan instinct which, in the mouth of Menelaus, gives to φόβος, δέος, the precedence over αἰδώς, αἰσχύνῃ; which regards bodily fear as the basis of a moral feeling of reverence. The Athenian instinct was to reverse that order: Aeschin. in *Tim.* p. 26, γερόντων, οὓς ἐκείνοι καὶ αἰσχύνονται καὶ δεδίασι: Aesch. *Eum.* 660, σέβας|ἀστών φόβος τε συγγενής.

1077 καὶ σῶμα γεννήσῃ μέγα.]

δοκεῖν πεσεῖν ἂν καὶ ἀπὸ σμικροῦ κακοῦ.
δέος γὰρ ᾧ πρόσσεστιν αἰσχύνῃ θ' ὁμοῦ,
σωτηρίαν ἔχοντα τόνδ' ἐπίστασο·
ὅπου δ' ὑβρίζειν δρᾶν θ' ἂ βούλεται παρῇ,
ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,

'Though he have waxed to great proportions.'—σῶμα μέγα conveys the general notion of *bulk*, *importance*. So v. 758, περισσὰ σώματα, 'lives swoln with too much pride' (a phrase explained at v. 726 by ὅστις μὴ κατ' ἀνθρώπον φρονῇ). Cf. *Julius Caesar* I. ii. *He doth bestride the world like a colossus, and we petty men Walk under his huge legs*.—For γεννᾶν σῶμα, cf. *O.C.* 804, φύσας...φρένας: *Her.* v. 91, ἡμέας...ἐξέβαλε, δόξαν δὲ φύσας αὐξάνεται.

1078 καὶ.] 'Even.' καὶ ἂν, καὶ, comes to mean 'if only,' 'at least,' 'even,' by this process:—(1) Instead of εἰ τοῦτο ποιοῖν, εὖ ἂν ποιοῖν, the Greeks usually said καὶ ἂν, εἰ τοῦτο ποιοῖν, εὖ ποιοῖν.—(2) From its position in such sentences between καὶ and εἰ, ἂν came to be regarded as an integral part of the formula καὶ εἰ. Hence, καὶ εἰ was used (ungrammatically) for καὶ εἰ: Plato *Meno* p. 72 C, καὶ εἰ πολλαὶ (αἱ ἀρεταὶ) εἰσιν, ἐν γε τι εἶδος...ἔχουσιν. (3) καὶ εἰ having come to be used for καὶ εἰ, *etiam*si, it was but another step to use καὶ alone for καὶ, *etiam*: *e.g.* Soph. *El.* 1483, ἀλλὰ μοι πάρες | καὶ σμικρὸν εἰπεῖν. This usage belongs chiefly to later Greek: *e.g.* Theocr. xxiii. 35, ἀλλὰ τὸ, παῖ, καὶ τοῦτο πανύστατον ἀδύ τι ῥέξον: *Lucian Timon* c. 20, ἀφνω...πολυτελεῖς..., οἷς οὐδὲ καὶ ὄνος ὑπῆρξε πρόποτε.

1081 ὅπου...ταύτην.] *Phil.* 458, ὅπου θ' ὁ χείρων τάγαθου μείζον σθένει, |...τούτους ἐγὼ τοὺς ἀνδρας οὐ στερῶ ποτέ.

ἂ βούλεται.] *Sc. tis.* The elipsis of *tis* is especially frequent in Plato; *e.g.* *Gorg.* p. 456 D, καὶ

γὰρ τῇ ἄλλῃ ἀγωνίᾳ οὐ τούτου ἕνεκα δεῖ πρὸς ἅπαντας χρῆσθαι ἀνθρώπους, ὅτι ἔμαθε (sc. *tis*) πυκτεύειν, κ.τ.λ.: *Crito* p. 49 C, οὔτε ἄρα ἀνταδικεῖν δεῖ...οὐδένα ἀνθρώπων, οὐδ' ἂν οἰοῦν πάσῃ (sc. *tis*) ἀπ' αὐτῶν: *Apol.* p. 29 B, ἡ τοῦ οἶεσθαι εἰδέναι (ἀμαθία) ἂ οὐκ οἶδεν. So the plural, Thuc. vii. 69, ὁ Νικίας...νομίσας—ἔπερ πάσχοιουσιν ἐν τοῖς μεγάλοις ἀγῶσι—πάντα τε ἔργῳ ἔτι σφίσι ἐνδεᾶ εἶναι, κ.τ.λ.

παρῇ.] For the subjunctive, cf. v. 761, *note*.

1083 ἐξ οὐρίων.] Cf. *Ar. Lys.* 550, χωρεῖτ' ὀργῇ καὶ μὴ τέγγεσθ'. ἔτι γὰρ νῦν οὐρία θεῖτε, 'you run a prosperous course.' *Polyb.* I. 47. 2, πλεῖν ἐξ οὐρίας.—For the neuter plural, cf. v. 971, ἐν κενόις, *note*.

πεσεῖν.] 'Will fall.' The simple aorist is sometimes found where the aorist with ἂν, or the future, might have been expected: *e.g.* Aesch. *Theb.* 424, ἐκπέσειν...φησὶν, οὐδὲ τὴν Διὸς | βολὴν...σχεθεῖν, 'he says that he will sack the city, and that the thunderbolt of Zeus shall not stop him.' *Ag.* 1631, δεχομένους λέγεις θανεῖν σε: *Eur. Or.* 1527, μῶρος, εἰ δοκεῖς με τλῆναι σὴν καθαμάξαι δέρην,—'if you expect me to...'. Cf. *Madvig Synt.* § 172 a R. Such instances (and they might easily be multiplied) shew that the simple aorist infin. often had a future sense after verbs of *thinking*, *expecting*, and the like. It is unnecessary, therefore, to regard πεσεῖν as the gnomic aorist ἔπεσεν thrown into the infinitive:—a view which would require to be supported by examples.

1084 ἐστάτω μοι καὶ δέος.] At

καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδῶμεθα
οὐκ ἀντιτίσειν αὐθις ἂν λυπώμεθα.
ἔρπει παραλλάξ ταῦτα. πρόσθεν οὗτος ἦν
αἰθων ὑβριστῆς, νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.
καὶ σοι προφωῶ τόνδε μὴ θάπτειν, ὅπως
μὴ τόνδε θάπτων αὐτὸς ἐς ταφὰς πέσῃς.

1085

1090

ΧΟΡΟΣ

Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς
εἴτ' αὐτὸς ἐν θανοῦσιν ὑβριστῆς γένη.

ΤΕΤΚΡΟΣ

οὐκ ἂν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,
ὅς μὴδὲν ὦν γοναῖσιν εἴθ' ἀμαρτάνει,
ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι
τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔπη.

1095

Sparta, near the court-house of the Ephors (ἐφορεῖον), stood the temple of Fear,—memorable as the refuge of the ephor Agesilaus, when his colleagues were massacred by Cleomenes III. in the neighbouring Ephoreum (B.C. 226). The Spartans worshipped Fear, says Plutarch, τὴν πολιτείαν μάλιστα συνέχεσθαι φόβῳ νομίζοντες (*vit. Cleom.* c. 9). Similarly in the *Eumenides*—an utterance of Athenian conservatism—Athena counsels her citizens, μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν | τίς γάρ, δεδουκὼς μὴδὲν, ἐνδίκος βροτῶν; (v. 668).

1085 μὴ δοκῶμεν.] μὴ κλέπτῃς is wrong; but there is no objection to μὴ κλέπτω or μὴ κλέπτωμεν. Cf. *Il.* II. 435, μηκέτι νῦν δῆτ' αὐθι λεγώμεθα: Aesch. *Suppl.* 1002, μηδ' ἔτι Νείλου προχοᾶς σέβωμεν. To the other rule, —that μὴ κλέψῃς is wrong,—exceptions are common in the *third* person: e.g. *Od.* XVI. 301: Aesch. *P. V.* 1023, *Theb.* 1039: (μὴ ψεύσῃς in Ar. *Thesm.* 870, is a very rare instance.)

δρῶντες ἀντιτίσειν.] Schneidewin quotes Hes. *Op. p.* 721, εἰ δὲ κακὸν εἴπῃς, τάχα κ' αὐτὸς μείζον ἀκούσῃς: Libanius *Declam.* T. II. p. 84,

δρῶντες ἅττα ἐθέλουσι πάσχειν δύ-
ναιτ' ἂν ἅττα ἂν οὐκ ἐθέλοιεν: Terent.
Andr. v. iv. 17, si mihi pergit quae
vult dicere, ea quae non vult audiet.

1086 οὐκ ἀντιτίσειν.] After verbs of asserting or thinking (φημί, ἀκούω, οἶμαι, ἡγοῦμαι, νομίζω, ὑπολαμβάνω, δοκῶ) οὐ and not μὴ is generally used with the infinitive: e.g. ταῦτα ὑμᾶς νομίζω οὐκ ἀγνοεῖν (but ταῦτα ὑμᾶς βούλομαι μὴ ἀγνοεῖν). Madvig *Synt.* § 205.

1088 αἰθων.] Cf. v. 221, note.

1089 ὅπως μὴ.] For ὅπως-μὴ divided between two verses, cf. v. 986, note on δῆτα.

ἐς ταφὰς πέσῃς.] 'Come to burial,' die. For the alliteration, θάπτειν—θάπτων—ταφὰς, cf. v. 528, note.

1091 γνώμας... σοφὰς.] i.e. You have been condemning the insolence which defies human laws. Do not yourself insult the laws of the gods (v. 1130).

1092 ἐν θανοῦσιν.] For ἐν cf. v. 43, note.

1094 μὴδὲν ὦν.] Cf. v. 767, note. ὁ μὴδὲν ὦν γοναῖς = δυσγενής, ἀγέννητος.

1096 τοιαῦτα... ἔπη.] 'Make such

ἄγ', εἴπ' ἀπ' ἀρχῆς αὐθις, ἥ σὺ φῆς ἄγειν
τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;
οὐκ αὐτὸς ἐξέπλευσεν ὡς αὐτοῦ κρατῶν;
ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν
ἔξεστ' ἀνάσσειν ὦν ὅδ' ἡγαγ' οἰκόθεν;
Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.
οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον
ἀρχῆς ἔκειτο θεσμός ἢ καὶ τῷδε σέ.

1100

false statements (ἔπη) in their speech (λόγους): ἔπη, *dicta*,—the special statements in the speech of Menelaus which had most offended Teucer,—e.g. the doctrine that Ajax had been brought to Troy by the Atreidae,—that, having come, he was subject to them,—etc. Cf. Thuc. III. 47, (ἔργων) ἀγαθῶν μὲν ὄντων βραχεῖα ἢ ἀπαγγελία ἀρκεῖ· ἀμαρτανομένων δὲ λόγοι ἔπεισι κοσμηθέντες προκαλύμματα γίνονται, 'speeches embellished with epigrams.'—For ἀμαρτάνειν ἔπη, cf. v. 1107, τὰ σέμν' ἔπη | κόλας' ἐκείνους: v. 1059, τύχην... θανόντες, note.

1097 ἄγειν... σύμμαχον λαβών.] λαβών, as well as ἄγειν, is emphatic: 'sayest thou that thou broughtest the man hither, as an ally found by thee?'—ἀγειν is opposed to αὐτὸς (*sponte sua*) ἐξέπλευσεν: λαβών, 'in thy hands,' is opposed to αὐτοῦ κρατῶν ('his own master').

1099 αὐτός] = αὐτόματος. *Il.* XVII. 254, ἀργαλέον δέ μοι ἐστὶ διασκοπιᾶσθαι ἕκαστον | ἡγεμόνων... ἀλλὰ τις αὐτὸς ἔτω: 'it is a hard matter for me to spy out each one of the leaders... Rather let each go of his own accord.' Theocr. XI. 12, πολλάκι ταὶ δῖες ποτὶ τῷ ὅλιον αὐτὰὶ ἀπῆλθον: and so probably Soph. *O. T.* 341, ἦξει γὰρ αὐτὰ, κἂν ἐγὼ σιγῇ στέγω: '(these things) will come of their own accord, even if I wrap them in silence.'—Virg. *Ecl.* IV. 21, Ipsae lacte domum referent distenta capellae Ubera.

1100 ποῦ.] 'On what ground?' *O. T.* 390, ποῦ σὺ μάντις εἰ σαφής;

A.J.

Eur. Her. 510, ποῦ τὰδ' ἐν χρηστοῖς πρέπει; So too in prose, Dem. *adv. Pantaen.* p. 978. 24, ποῦ γὰρ ἐστὶ δίκαιον... δύο ὠφληκέναι τάλαντα...; κ.τ.λ.

1101 ἡγαγ'.] Dindorf's ἡγαγε is found in only one MS. Most have ἡγείτ', retained by Lobeck, Hermann, and Wunder. The violation of metre can be defended only on the ground that ἡγείτ' οἰκόθεν form a single word. Porson proposed ἡγεν, comparing *Il.* II. 567, Αἴας δ' ἐκ Σαλαμῖνος ἄγε δυσκαίδεκα νῆας (i.e. 'was the leader of'). Elmsley (*ad Eur. Her.* 371) proposed ἡγετ'.

1103 οὐδ' ἔσθ' ὅπου.] Cf. v. 1069: *O. T.* 448, οὐ γὰρ ἔσθ' ὅπου μ' ὀλέϊς: *Eur. H. F.* 186, οὐ γὰρ ἔσθ' ὅπου | ἐσθλὸν τι δράσας μάρτυρ' ἂν λάβοις πάτραν.

κοσμήσαι.] 'To dictate' to this man. Cf. *Her.* I. 59, ἐπὶ τε τοῖς κατεστρωμένοις ἐνεμε τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ, 'governing' well. The active κοσμεῖν is rare in this sense,—which in Attic belongs chiefly to the perfect passive κεκοσμήσθαι. In Soph. *Ant.* 677, τὰ κοσμούμενα = 'ordinances,' 'the cause of order.'—Homer has κοσμήτωρ, 'marshal.' At Crete the chief magistrates, ten in number, were called κόσμοι (Arist. *Rep.* II. 10. 15).

1104 ἀρχῆς... θεσμός.] An ordinance—an established right—of command: 'an imperial prerogative.'

ἢ καὶ τῷδε.] The καὶ really involves a confusion between two modes of expression:—1. οὐ σοὶ ἔκειτο θεσμός πλέον ἢ τῷδε: 2. οὐ σοὶ

10

ὑπαρχος ἄλλων δεῦρ' ἔπλευσας, οὐχ ὅλων
στρατηγός, ὥστ' Αἴαντος ἡγεῖσθαι ποτε.
ἀλλ' ὥνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς
εἶθ' ἄτερος στρατηγός, ἐς ταφὰς ἐγὼ
θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα.
οὐ γάρ τι τῆς σῆς οὐνεκ' ἐστρατεύσατο
γυναικός, ὥσπερ οἱ πόνου πολλοῦ πλέω,
ἀλλ' οὐνεχ' ὅρκων οἴσιν ἦν ἐνώμοτος,

1105

1110

μόνῳ ἔκειτο θεσμός, ἀλλὰ καὶ τῷδε.
Cf. *El.* 1145, οὔτε γὰρ ποτε | μητρὸς
σύγ' ἦσθα μάλλον ἢ καμὸς φίλος.

1105 ὅλων.] Masculine, = συμπάν-
των, *cunctorum*,—a late usage. Cf.
Nonnus (circ. 500 A.D.) *Dionysiaca*
XLVII. 482, ὅλας οἰσטרησε γυναῖκας.
Lobeck, however, who quotes this
passage, agrees with Schneidewin
and Wunder in making ὅλων neuter,
—*summae rerum*. To this there are
two objections: (1) the neuter ὅλων
in immediate contrast with the mas-
culine ἄλλων would be harsh: (2) in
this sense τὰ ὅλα, not ὅλα, is always
found: *e.g.* Dem. *de Fals. Legat.* p.
388. 11, ὑπὲρ τῶν ὅλων πεισθεὶς εἰ-
ρήνην ἀγειν, 'for the general inter-
ests:' id. *Androt.* p. 598. 13, τὴν
τῶν ὅλων σωτηρίαν: Lucian *de Lucru*
c. 6, τὴν τῶν ὅλων δεσποτείαν: Xen.
Cyr. VIII. 7. 22.

1107 ὥνπερ ἄρχεις ἄρχε.] *Il.* 1.
180, Μυρμιδόνεσσιν ἄνασσε· σέθεν δ'
ἐγὼ οὐκ ἀλεγίζω: Aesch. *Eum.* 544,
ὦν ἔχεις αὐτὸς κράτει.

ἔπη κόλαζ' ἐκείνους.] ἔπη accus.
of cognate notion (τὴν σεμνολόγον
κόλασιν κόλαζε). Cf. Aesch. *Eum.*
221, δίκας | μέτεμι τόνδε φῶτα: An-
tipho p. 127. 9, τὸν ἄνδρα ὁμολογῶν
τύπτειν τὰς πληγὰς.

1108 εἴτε μὴ σὺ φῆς.] *i.e.* εἴτε σὺ
μὴ φῆς, εἴτ' Ἀγαμέμνων μὴ φῆσιν
(ἐμὲ θάψειν τὸν ἄνδρα): *sive tu neget*,
sive Agamemnon, *me illi iusta latu-
rum*: οὐ-φημι, *neget*, becoming μὴ
φημι on account of εἰ.

1110 τὸ σὸν...στόμα.] = τοὺς σους
λόγους. Cf. v. 1147: *O. T.* 672, τὸ

σὸν γὰρ, οὐ τὸ τοῦδ', ἐποικτεῖρω στό-
μα | ἐλεινόν.

1112 οἱ πόνου πολλοῦ πλέω.]
'Like some toil-bowed serf:—'like
men whose lives are full of much
toil,'—like the λαοί, *ἀνδρες δημόται*
(v. 1071), whose portion it is *θητεύε-
μεν ἄλλῳ* (*Od.* 11. 489), and to follow
their chief to any war in which he
may choose to engage.—For the
contemptuous alliteration, cf. v. 528,
note.—Hermann and Schneidewin
render,—'like men *overbusy*,' πολυ-
πραγμονοῦντες,—'busy adventurers,'
ready to take part in any expedition,
however little it may concern them.
But (1) πόνου πλέως can scarcely
mean πολυπράγμων. The words
suggest *oppressive* toil rather than
mere restlessness. (2) The antithe-
sis intended is not between those
who came to Troy from love of ad-
venture and those who came from a
sense of duty. Rather it is between
those who came under compulsion,
and those who, like Ajax, came
ἐαυτῶν κρατοῦντες.

1113 ὅρκων.] Tyndareus, the father
of Helen, embarrassed by the num-
ber of suitors for his daughter's hand,
proposed 'that the suitors should ex-
'change oaths and pledge their troth,
'and with burnt-sacrifice pour liba-
'tions, and at the altar swear to this,
'—That of whomsoever the daughter
'of Tyndareus should become the
'wife, that man they would join in
'aiding, if any one should carry off
'Helen from her home' (pseudo-Eur.
I.A. 58—63). Thucydides records,

σοῦ δ' οὐδέν· οὐ γὰρ ἡξίου τοὺς μηδένας.
πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν
καὶ τὸν στρατηγὸν ἦκε· τοῦ δὲ σοῦ ψόφου
οὐκ ἂν στραφείην, ὥς ἂν ἦς οἶός περ εἰ.

1115

ΧΟΡΟΣ

οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.
τὰ σκληρὰ γάρ τοι, καὶν ὑπέρδικ' ἦ, δάκνει.

ΜΕΝΕΛΑΟΣ

ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.

1120

in rejecting, this account (*I.* 9):—
'Agamemnon appears to me to have
'levied the expedition in virtue of a
'power predominant among his con-
'temporaries, rather than as the lead-
'er of Helen's suitors bound by their
'oaths to Tyndareus.'—Cf. Soph.
Phil. 72 (Odysseus to Neoptolemus)
σὺ μὲν πέπλευκας οὐτ' ἐνορκος οὐ-
δεὶ (as *I* was to Tyndareus).

1114 τοὺς μηδένας.] Cf. v. 767,
note. ὁ μηδέν is the usual phrase,
not ὁ μηδεὶς: but. cf. *Ant.* 1325, τὸν
οὐκ ὄντα μάλλον ἢ μηδένα.—Eur.
Andr. 700, δήμου φρονούσι μεῖζον,
ὄντες οὐδένας: id. *Ion* 594, ὁ μη-
δέν ὦν καὶ οὐδένων κεκλήσομαι.

1115 κήρυκας.] On the Greek
stage princes had usually a mute
escort of δορυφόροι, (κῶφα δορυφορή-
ματα, Plutarch p. 791:) *e.g.* Theseus
(Eur. *Hipp.*): Thoas (id. *I. T.*):
Theoclymenus (id. *Helen.*). But in
this instance the herald who fol-
lows Menelaus is more than a mere
attendant. His presence marks the
official character of the protest made
in the name of the Greek army.

1116 ψόφου...στραφείην.] 'Thy
noise I will never heed:—'στραφείην
for ἐπιστραφείην. Cf. v. 90, ἐντρέ-
πει (2nd pers.) τῆς συμμάχου: *Phil.*
599, τοῦδε...ἐπεστρέφοντο ('re-
garded' this man): Eur. *Hipp.* 1224,
οὔτε ναυκλήρου χερὸς | οὐθ' ἵππο-
δέσμων οὔτε κολλητῶν ὄχων | με-
ταστρέφουσαι (sc. ἵπποι).

ὥς ἂν ἦς.] 'So long as you are...'
literally, 'provided that you are...'

dummodo sis qualis es. Cf. *Phil.* 1329,
καὶ παῖδαν ἴσθι τῆσδε μήποτ' ἐντυ-
χεῖν | νόσου βαρείας, ὥς ἂν αὐτὸς
ἦλιος | ταύτη μὲν αἶρη, τῇδέ τ' αὖ
δύνη πάλιν. (Eur. *Phoen.* 90, ἐπί-
σches, ὥς ἂν προῦξερευνήσω στίβον, is
different,—since there ὥς ἂν is dis-
tinctly final, expressing the object of
ἐπίσches.)—Hermann renders ὥς ἂν
'however much:—'utcunque sis qua-
lis es,'—*i.e.* 'quantumlibet ferocias:'
but *Phil.* 1329 strongly favours the
other view.—(In all three places,—
this, *Phil.* 1329 and *Phoen.* 90,—
Brunck reads ἔστ' ἂν: Schneidewin
follows him here.—ἔως is superscript
in some MSS.: cf. Plato *Phaedr.* p.
243 E, ἔωσπερ ἂν ἦς δς εἰ.)

1118 ἐν κακοῖς.] 'In adversi-
ty.' Teucer is ἐν κακοῖς, since the
Atreidae have might on their side.
The Chorus urge that under these
circumstances it is imprudent to em-
ploy τὰ σκληρὰ, 'harsh words,' even
in supporting a righteous cause.

1120 ὁ τοξότης.] 'The bowman.'
—Skill with the bow was an attri-
bute of several renowned heroes,—
—Philoctetes, Heracles, Meriones
(*Il.* XXIII. 870). The term 'bow-
man' was a reproach only when so
used as to imply that the archer was
a mere archer, and shrank from close
fight. Thus when Teucer (*Il.* XIII.
313) is pronounced ἀριστος Ἀχαιῶν |
τοξοσύνη, the poet is careful to add,
—ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ.
On the other hand Diomedes calls
Paris a τοξότης, as implying that he

ΤΕΤΚΡΟΣ

οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην.

ΜΕΝΕΛΑΟΣ

μέγ' ἂν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

ΤΕΤΚΡΟΣ

κἂν ψιλὸς ἀσκέσαιοι σοί γ' ὥπλισμένῳ.

ΜΕΝΕΛΑΟΣ

ἢ γλῶσσά σου τὸν θυμὸν ὥς δεινὸν τρέφει.

ΤΕΤΚΡΟΣ

ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

1125

ΜΕΝΕΛΑΟΣ

δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;

would not trust himself to an encounter with the spear: *Il.* xi. 385, τοξότα, λωβητήρ, κέρα ἀγλαέ, παρ-θενοπίπα. Similarly Lycus (in Eur. *H. F.* 159 ff.) complains of Heracles that 'he never had a shield on his left arm, or came within range of the spear,'—ἀλλὰ τόξ' ἔχων, | κάκιστον ὄπλον, τῇ φυγῇ πρόχειρος ἦν. In historical times the Τοξόται were usually of an inferior social grade, —at Athens, Scythians, or poorer citizens (Böckh, *Corp. Inscript.* i. 165):—at Sparta, Helots who attended the citizens or Perioeci to the field (Xen. *Hellen.* iv. 5).

1122 ἀσπίδα.] The ἀσπίς was properly a large round shield (εὐκυκλος, *Il.* xiv. 428), *clipeus*; as distinguished from the oblong shield, σάκος in Homer,—ὄπλον, or, later, θυρεός, in prose,—Lat. *scutum*. The heavy-armed soldier carried the oblong shield, ὄπλον. But ἀσπίς, as a general term, was often applied to the hoplite's shield,—e. g. in the phrase ἀσπίδα ἀποβαλεῖν.

1123 ψιλός...ὥπλισμένῳ.] The hoplite wore a helmet and breastplate, and carried a large oblong

shield (ὄπλον) and a pike (δόρυ). The light-armed soldier (ψιλός) had no defensive armour, but wore merely a light uniform and carried a sling or bow. Intermediate between the ὄπλιται and the ψιλοί (or γυμνήτες) were the πελτασταί. These carried a small leathern shield (πέλτη) and a lance (λόγχη).—The singular ὄπλον in the sense of 'shield' is rare: but cf. Böckh *Corp. Inscript.* i. 664, εἰκὼν γραπτὴ ἐν ὄπλῳ.

1124 ἢ γλῶσσά σου, κ.τ.λ.] 'How terrible the courage that inspires thy tongue!'—implying that his courage resides in his tongue alone.

1125 ξὺν τῷ δικαίῳ.] i. e. with justice on one's side: cf. v. 765, ξὺν θεῷ: *Phil.* 1251, ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

1126 δίκαια.] For the plural, cf. v. 887, σχέτλια, *note*.

κτείναντα.] Elmsley's κτείνοντα would spoil the point of the passage. Hermann compares Eur. *Ion* 1500 (Creusa telling her living son how she had exposed him in fancy to perish), ἔκτεινά σ' ἄκουσ'—i. e., 'unwittingly doomed thee to death.'

ΤΕΤΚΡΟΣ

κτείναντα; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών.

ΜΕΝΕΛΑΟΣ

θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.

ΤΕΤΚΡΟΣ

μή νυν ἀτίμα θεοὺς, θεοῖς σεσσωσμένος.

ΜΕΝΕΛΑΟΣ

ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους;

1130

ΤΕΤΚΡΟΣ

εἰ τοὺς θανόντας οὐκ ἔῃς θάπτειν παρών.

ΜΕΝΕΛΑΟΣ

τούς γ' αὐτὸς αὐτοῦ πολεμίους· οὐ γὰρ καλόν.

1128 τῷδε.] 'To this man:' from his point of view,—as far as his intention was concerned. Cf. v. 970, θεοῖς τέθνηκεν, *note*. In an epigram quoted by Lobeck from the *Anthol. Palat.* 276 Arion says, κτεινόμεθ' ἀνθρώποις, ἰχθύσι σωζόμεθα. For a clearer expression of the thought, see Eur. *Alc.* 666, τέθνηκε τοῦ πῖ σέ: Xen. *Cyr.* v. 4. 11, τὸ ἐπ' ἐμοὶ οἴχομαι, τὸ δὲ ἐπὶ σοὶ σέσωσμαι.

1129 μή νυν ἀτίμα.] To refuse the rites of sepulture to a corpse was to dishonour the χθόνιοι θεοί, who claimed it, and who resented a delay which detained the dead, their lawful charge, in the realm of the θεοὶ οὐράνιοι. See *Ant.* 1070, where Teiresias charges Creon with the double impiety, (1) of having buried the living, (2) of having denied burial to the dead:—ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὐθιγῶν | ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν. νῦν, *nunc*, is always long: νῦν, *igitur*, is in the Tragedians either long or short. Sophocles makes it long in five other places:—*El.* 616: *O. T.* 644, 658: *Phil.* 1240: *Ant.* 705.

θεοῖς] = ὑπὸ τῶν θεῶν.—Madvig *Synt.* § 38 g.

1130 ἐγὼ γὰρ ἂν ψέξαιμι...;] 'What, I quarrel with the laws of heaven?' For γὰρ in indignant questions cf. Ar. *Vesp.* 1159, ἐγὼ γὰρ ἂν τλαίην...; Aesch. *Cho.* 895, πατροκτονούσα γὰρ ξυνοικήσεις ἐμοί;

1131 εἰ...οὐκ ἔῃς.] Sc. ψέγεις δαιμόνων νόμους.—εἰ...οὐκ-ἔῃς, and not μὴ ἔῃς, since οὐκ-ἔῃς coalesce into the single notion of κωλύεις. Cf. *Il.* xxiv. 296, εἰ δέ τοι οὐ-δώσει: Lysias p. 13. 72, εἰ μὲν οὖν οὐ-πολλοὶ ἦσαν.

παρών.] Cf. v. 338, *note*. The addition of παρών here conveys a certain tone of impatience and indignation:—'you come and forbid me to bury the dead.'

1132 τοὺς γ' αὐτὸς αὐτοῦ.] Cf. Aesch. *Agam.* τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν: *P. V.* 942, ἐπ' αὐτὸς αὐτῷ: Aeschin. *in Ctes.* p. 87, καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν. For αὐτοῦ=ἐμαντοῦ, cf. *El.* 283, κλαίω... αὐτῇ πρὸς αὐτὴν: and so *O. T.* 138, Aesch. *Cho.* 213. Also=σεαυτοῦ, &c., *O. C.* 929, etc.

οὐ γὰρ καλόν.] A public enemy, πολέμιος, was hostile not only to the citizens of the country with which he was at war, but to its gods. In

ΤΕΤΚΡΟΣ

ἢ σοὶ γὰρ Αἴας πολέμοις προὔστη ποτέ;

ΜΕΝΕΛΑΟΣ

μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.

ΤΕΤΚΡΟΣ

κλέπτης γὰρ αὐτοῦ ψηφοποιὸς ἠύρέθης.

1135

ΜΕΝΕΛΑΟΣ

ἐν τοῖς δικασταῖς κούκ ἐμοὶ τόδ' ἐσφάλῃ.

the event of a successful invasion, the temples of the local gods would share the fate of the citizens' homes. Religious sentiment therefore dictated that πολέμοι should be left unburied, since they lay under the curse of the gods whom they had menaced. It is by this reasoning that Creon, in the *Antigone*, defends his refusal of burial to Polyneices. Cf. Aesch. *Theb.* 1020, ἄγος δὲ καὶ θανῶν κεκτῆσεται | θεῶν πατρώων: 'even in death will Polyneices lie under the ban of his country's gods.' Teucer does not contend that πολέμοι should be buried. He only contends that Ajax was not πολέμος (though perhaps ἐχθρός) to Menelaus.

1133 σοὶ.....προὔστη.] 'Confronted thee' (σοὶ is emphatic—thee, a Greek chief.) Cf. Her. 1. 129, ἐόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγει προστάς ὁ Ἀρπαγος κατέχαιρε, — 'placed himself before him and mocked him.' In the difficult line, Aesch. *P. V.* 362, πᾶσιν δὲ ἀνέστη θεοῖς, Lobeck proposed προὔστη (*ad. Aiac.* v. 803).

1134 μισοῦντ' ἐμίσει.] 'No love was lost between us.' Schneidewin remarks that the chief emphasis is upon μισοῦντα: 'it was one who hated him that he hated.' This seems hardly true. The words state simply that the feeling was reciprocal. Neither word more emphatic than the other.

1135 κλέπτης.....ψηφοποιός.] 'Aye, thou didst prove his despoiler

by suborning votes.'—κλέπτης τινός, 'the defrauder of a person,' would not ordinarily be an admissible phrase: but here κλέπτης...ψηφοποιός is merely a rhetorical periphrasis for ἀποστερητής, λωβητής.—ψηφοποιός, 'making votes': obtaining them by an underhand canvass among the chiefs who formed the tribunal. Cf. v. 446, ἐπραξαν, the Atreidae 'gained the arms by intrigue' for Odysseus: Pind. *N.* viii. 45, κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν, 'by underhand voting the Greeks paid court to Odysseus,'—κρυφίαισι, because hidden influences had been at work.—Schneidewin renders ψηφοποιός 'juggling with the votes,'—with an allusion to the ψηφολόγοι or ψηφοπαῖκται who made pebbles or balls change place by sleight of hand,—as if the Atreidae had counted the votes dishonestly, shifting to the side of Odysseus votes which had been given for Ajax. But (1) it does not appear what ψηφοποιός 'making' ψῆφοι, has to do with ψηφολόγος or ψηφοπαίκτης.—(2) Ajax nowhere speaks as if the decision against him were a sham result, due to actual tampering with the voting urn. A majority of votes was in truth against him. What he complained of was that such a state of opinion among the chiefs should have been brought about by the canvass of the Atreidae. Cf. v. 440, ἄτιμος Ἀργείοισιν ὦδ' ἀπόλλυμαι.

1136 ἐν.] Cf. Her. ix. 48, πλείστον δὲ ἐν ὑμῖν ἐψεύσθημεν,—not,

ΤΕΤΚΡΟΣ

πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά.

ΜΕΝΕΛΑΟΣ

τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.

ΤΕΤΚΡΟΣ

οὐ μᾶλλον, ὥς ἔοικεν, ἢ λυπήσομεν.

ΜΕΝΕΛΑΟΣ

ἐν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.

1140

ΤΕΤΚΡΟΣ

ἄλλ' ἀντακούσει τοῦτον ὥς τεθάψεται.

ΜΕΝΕΛΑΟΣ

ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασὺν

'disappointed in you:' but, 'by you,' 'at your hands.'

1137 πόλλ' ἂν...κακά.] *i. e.* You are knave enough to have a secret hand in many a transaction that outwardly looks fair. For κλέπτειν κακά, 'to commit furtive knaveries,' cf. v. 189, *note.*—Schneidewin, καλῶς, *i. e.* 'cleverly enough,' ἐμπείρως. But the repetition κακῶς...κακά suits the bitterness of Teucer's anger.

1138 τοῦτ' εἰς ἀνίαν.] 'That saying tends to pain for some one' (*i. e.* for thee).—Τεῦ. 'Not to greater pain, methinks, than he will inflict:' *i. e.* if you use force against me, you will do so at your peril.—For this sinister meaning of τις, cf. *Ant.* 751 (Haemon says), ἥδ' οὐν θανέται, καὶ θανοῦσ' ὀλεῖ τινά.—Creon:—ἡ καπαπελλῶν ὦδ' ἐπεξέρχει θρασύς; 'dost thou threaten me?'—shewing that by τινά he supposed Haemon to mean σέ.—Ar. *Ran.* 552 (Xanthias, who thinks that his theft is about to be exposed)—κακὸν ἦκει τινί.—ΠΑΝΔ. καὶ κρέα γε πρὸς τούτοις... ΧΑΝ. δώσει τις δίκην: (*i. e.* ἐμοί, ἐγώ.)—Here v. 1138 might well mean, 'some one (*i. e.* I) am getting

angry:' but the next verse shews that τινί=σοί.

1139 λυπήσομεν.] οὐ μᾶλλον εἰς ἀνίαν ἐμοὶ τοῦτο ἔρχεται (*i. e.* λυπηθῆσόμεθα) ἢ λυπήσομεν.

1140 τόνδ'...θαπτέον.] This construction sometimes admits a second accus. of the agent: *e. g.* σέ οὐ θαπτέον τόνδε=οὐ δεῖ σε θάπτειν τόνδε: Plato *Gorg.* p. 507 D, τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον.

1141 ἀντακούσει τοῦτον ὥς.] Xen. *Mem.* iv. 2. 33, τὸν Δαίδαλον οὐκ ἀκήκοας ὅτι ἠναγκάζετο δουλεύειν;

1142—1149. His rough veto having been met by a retort, Menelaus changes his tone. He endeavours to give sarcastic point to his final menace by couching it in an apologue, — an attempt of which the effect is injured by the anger which breaks out in the last three lines. Teucer replies with an apologue parodied from his adversary's, and more forcible owing to the speaker's better command of temper. Illustrations of this kind were αἰνοί: Hes. *Orph.* 200, νῦν δ' αἰνον βασιλεῦσ' ἐρέω φρονέουσι καὶ αὐτοῖς· | ὦδ' ἱρηξ προσέειπεν ἀηδόνα, κ.τ.λ.

ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
ὧ φθέγμ' ἄν οὐκ ἂν ἡῦρες, ἡνίκ' ἐν κακῷ
χειμῶνος εἵχετ', ἀλλ' ὑφ' εἵματος κρυφεῖς
πατεῖν παρείχε τῷ θέλοντι ναυτίλων.
οὔτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας
χειμῶν κατασβέσειε τὴν πολλὴν βοήν.

1143 ἐφορμήσαντα ... τὸ πλεῖν.] 'Having urged them on to sail.' literally 'in regard to sailing.' Cf. Plato, *Lach.* p. 190 E, ἐγὼ αἷτιος τό σε ἀποκρίνασθαι, 'I am responsible as to (for) your having answered.' Xen. *Anab.* II. 5. 22, ὁ ἐμὸς ἔρως τούτου αἷτιος, τὸ τοῖς Ἑλλησιν ἐμὲ πιστὸν γενέσθαι. This construction is more common in the negative form, τὸ μὴ, (εἰργω τὸ μὴ ποιεῖν).—Cf. Madvig *Synt.* 154 b R.

χειμῶνος.] 'In time of storm.' so εὐδίας, 'in fine weather,' Arist. *H. A.* 12. 10. Madvig *Synt.* p. 66 a.

1144 φ.] 'In whom.' strictly, 'on whose part,' 'in regard to whom.' cf. *Phil.* 98, ὁρῶ βροτοῖς | τὴν γλώσσαν... πάντα ἡγουμένην, (where the dative might depend on ἡγουμένην, but probably means rather 'for men,' 'among men:'). *O. C.* 966, οὐκ ἂν ἐξέυροις ἐμοὶ (on my part, in my actions) ἀμαρτίας ὄνειδος.

ἄν... ἄν.] Cf. v. 525, note.

οὐκ ἂν ἡῦρες.] The imperfect with ἄν often denotes what was wont to happen: the use of the aorist with ἄν in this sense is rarer. Cf. Xen. *Cyr.* VII. 1. 10, Κύρος, ... ὁπότε προσβλέψει τινας τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἄν· ὧ ἄνδρες ὡς ἡδὺν ὑμῶν τὰ πρόσωπα θεάσασθαι· τότε δ' αὖ ἐν ἄλλοις ἔλεξεν· ἄρα ἐννοεῖτε, κ.τ.λ.—Madvig *Synt.* § 117 b R 3.

ἐν κακῷ χειμῶνος.] Cf. v. 363, τὸ πῆμα τῆς ἀτης.

1145 ὑφ' εἵματος.] ὑπό with the genitive properly = 'from under' (e.g. νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας,

Eur. Andr. 442). But the idea of motion often disappears, e.g. Plato *Phaedr.* p. 249 A, τὰ ὑπὸ γῆς δικαστήρια: *Eur. Hec.* 346, δεξιὰν ὑφ' εἵματος | κρύπτοντα. This is sometimes called the 'Attic' genitive.

1146 πατεῖν παρείχε.] Sc. ἐάντων. *Ar. Nucl.* 422, ἀμέλει θαρρῶν οὐνεκα τούτων ἐπιχαλκεύειν παρέχοιμ' ἄν, 'I would allow them to make an anvil of me.' Plato *Gorg.* 497 B, ἀλλ' ὑπόσχεσ' Σωκράτει ἐξελέγξαι ὅπως ἂν βούληται: id. *Phaedr.* p. 250 E, ἡδονῇ παραδούς. Cf. Plato *Theaet.* p. 191 A, εἰάν δὲ πάντῃ ἀπορήσωμεν ταπεινωθέντες, οἶμαι, τῷ λόγῳ παρέξομεν ὡς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὅ τι ἂν βούληται: where Stallbaum quotes Synesius *Erp.* IV. p. 163 D, μεθῆκεν ὁ κυβερνήτης τὸ πηδάλιον, καὶ καταβαλὼν ἑαυτὸν πατεῖν παρείχε τῷ θέλοντι ναυτίλων.

τῷ θέλοντι ναυτίλων.] For the omission of the article with ναυτίλων, cf. v. 774, note. So often with ὁ θέλων: *Eur. I. A.* 340, τῷ θέλοντι δημοτῶν: *Ion* 1167, τὸν θέλοντ' ἐγχωρίων.

1147 καὶ σὲ καὶ τὸ σόν.] *Ant.* 573, ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σόν λέχος.

1148 σμικροῦ νέφους.] 'The danger which now seems to you slight and distant—a mere cloud-speck on the horizon—may yet burst in fury upon your head.'

1149 τὴν πολλὴν βοήν.] The fresh accusative serves to resume σέ, τὸ σόν στόμα, at the end of a long clause: cf. v. 1062, αὐτόν... σῶμα, note.

ΤΕΤΚΡΟΣ

ἐγὼ δέ γ' ἄνδρ' ὅπῳπα μωρίας πλέων,
ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας.
κατ' αὐτὸν εἰσιδὼν τις ἐμφορῆς ἐμοὶ
ὀργήν θ' ὅμοιος εἶπε τοιοῦτον λόγον,
ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς·
εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.
τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παρών.
ὀρῶ δέ τοί νιν, καῖστιν, ὥς ἐμοὶ δοκεῖ,
οὐδεὶς ποτ' ἄλλος ἢ σύ. μῶν ἡνιξάμην;

ΜΕΝΕΛΑΟΣ

ἄπειμι· καὶ γὰρ αἰσχροῦν, εἰ πύθοιτό τις
λόγοις κολάζειν ὧ βιάζεσθαι παρῇ.

ΤΕΤΚΡΟΣ

ἄφερπέ νυν. κάμοι γὰρ αἰσχιστον κλύειν
ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου.

ΧΟΡΟΣ

ἔσται μεγάλης ἔριδος τις ἀγών.

1153 ὀργήν.] 'Temper,' disposition. Cf. v. 640, note.

1155 ποιήσεις.] *Si feceris*, 'If thou so doest.' cf. v. 1324, note.

πημανούμενος.] Middle form with passive sense: so *Phil.* 48, φυλάσσεται,—where Schneidewin quotes *Phil.* 303, ξενώσεται, 954, ἀνανοῦμαι: *O. T.* 672, στυγῆσεται, 1500, ὀνειδεῖσθε: *O. C.* 581, δηλώσεται, 1186, λέξεσται. *Ant.* 210, τιμήσεται, 637, ἀζιώσεται. Add to these *Eur. Or.* 440, οἴσεται (ψῆφος): *Thuc.* VI. 64, βλάψονται: *Xen. Cyr.* I. 6. 9, καταλύσεται: Plato *Crit.* p. 54 A, θρέψονται καὶ παιδεύονται: and ἀδικήσομαι, ζημιώσομαι, μαστιγώσομαι, στερήσομαι, ὠφελήσομαι *passim*.

1156 ἄνολβον ἄνδρα.] 'The unhappy man.' ἄνολβος often means 'perverse, misguided,'—with something of the contemptuous sense of μέλεος (v. 621). Cf. *Ant.* 1025, ἐπεὶ δ' ἀμάρτη, κείνος οὐκέτ' ἔστ' ἀνὴρ | ἄβουλος οὐτ' ἄνολβος, ὅστις ἐς

κακὸν | πεσὼν ἀκῆται.

παρών.] Cf. vv. 338, note; 1131. In this place παρών has no special force; that is, no antithesis is intended between an oral warning and a warning by message. But in a general way it makes the description more graphic and vivid; it helps to dramatise the incident. 'In such sort he warned the unhappy man before him.'

1158 μῶν ἡνιξάμην:] 'I have not spoken in riddles?' I hope that I have made my meaning sufficiently clear? *Ant.* 403, ΚΡ. ἡ καὶ ξυλὴς καὶ λέγεις ὀρθῶς ἃ φῆς;—ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν | ἀπείπας· ἄρ' ἐνδηλα καὶ σαφὴ λέγω; *Aesch. Ag.* 259, ΧΟ. πῶς φῆς; πέφενγε τοῦπος ἐξ ἀπιστίας. ΚΑ. Τροίαν Ἀχαιῶν οὐσαν· ἡ τορῶς λέγω;

1160. Exit MENELAUS at the side door on the spectators' left.

1163 ἔριδος... ἀγών.] ἔριδος qualifies ἀγών,—a word of general ap-

ἀλλ' ὡς δύνασαι, Τεῦκρε, ταχύναις
σπεύδου κοίλῃν κάπετόν τιν' ἰδεῖν
τῶδ', ἔνθα βροτοῖς τὸν ἀείμνηστον
τάφον εὐρώεντα καθέξει.

ΤΕΤΚΡΟΣ

καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίοι
πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
τάφον περιστελοῦντε δυστήνου νεκροῦ.
ὦ παῖ, πρόσσελθε δεῦρο, καὶ σταθεὶς πέλας
ἱκέτης ἔφαψαι πατρὸς, ὅς σ' ἐγείνατο.

1165

1170

plication, e.g. δίκης ἀγών, *El.* 1441, λόγων ἀγών, *Eur. Phoen.* 930, μάχης ἀγών, id. *Andr.* 725.

τις.] The position of the enclitic before ἀγών may be accounted for on the ground that μεγάλης ἐριδος = πολυνεικής. When τις precedes its substantive, some emphatic word has gone before to which it may be joined: e.g. *Dem. Phil.* p. 123, ἐστὶ τοῖνυν τις εὐθής: *Plato Phileb.* p. 43 A, οὐθ' ἡδονὴ οὐτ' ἂν τις λύπη.

1165 ἰδεῖν] = εὐρεῖν. *Od.* VIII. 443, αὐτὸς νῦν ἶδε πῶμα: *Theocr.* XV. 2, ὄρη διφρον, Εὐνόα, αὐτῇ (a chair, Eunoe!): *Cic. ad Att.* v. 1, antecesserat Statius ut prandium nobis videret.

1166 βροτοῖς τὸν ἀείμνηστον] = τὸν βροτοῖς ἀείμνηστον. Cf. *O. T.* 139, ἐκείνον ὁ κτανών: *El.* 1486, θνήσκειν ὁ μέλλων.

1167 τάφον εὐρώεντα.] 'His dark, dank tomb,' εὐρώεις, from εὐρός, mould (*situs, squalor*), is an Homeric epithet of the nether world,—a region where there is no play of sunlight or stir of life,—where all things moulder in a damp, lonely gloom. *Il.* XX. 65, οἰκία (Αἴδου)...σμερδαλέ, εὐρώεντα, τὰ τε στυγέουσι θεοὶ περ: *Od.* X. 512, εἰς Ἀΐδew δόμον εὐρώεντα: *Virg. Aen.* VI. 462, loca senta situ, the 'rough and mouldering wilderness' of the nether world. In the phrase εὐρώεις τάφος the thought is of Ajax rather as a dweller in the shades than as

a tenant of the tomb.—The grammarians who explained εὐρώεις by σκοτεινός probably confused it with ἡερέεις,—unless their interpretation was a mere guess.

1168. Enter TECMESSA with EURYSACES at the side door on the spectators' right.—At v. 973 Tecmessa had returned to the tent to seek Eurysaces. Teucer on arriving had sent to fetch them, in order that they might be under the protection of the Salaminians (v. 985).

καὶ μὴν.] 'And lo!'—The phrase καὶ μὴν is regularly used in drawing attention to a new comer. In such cases μὴν, 'however,' retains just so much of its usual adversative force as is implied in starting a new topic. Cf. *El.* 78, καὶ μὴν...ἔδοξα...ὑποστενούσης ἔνδον αἰσθῆσθαι,—'Now methought I heard.'

αὐτὸν καιρόν.] 'The fittest' moment. *Il.* XIII. 615, κόρυθος φάλον ἤλασεν ἱπποδασείης | ἀκρόν, ὑπὸ λόφον αὐτόν, 'struck the forepiece of the helmet just under the plume.' *Thuc.* II. 3, φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον, 'the moment of dawn.'

1170 περιστελοῦντε.] Cf. v. 922, συγκαθαρμοῖσαι, note.

1172 ἱκέτης.] As a suppliant to the Greeks,—in the name and under the protection of Ζεὺς Ἰκέσιος,—to permit the burial. While Eurysaces knelt in suppliant posture beside the body, and clung to it, it

θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων
κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτου,
ἱκτῆριον θησαυρόν. εἰ δέ τις στρατοῦ
βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονὸς,

1175

could not without impiety be maltreated; for that would involve the forcible removal of the ἱκέτης. In the *Hecuba*, Odysseus, intent on carrying away Polyxena to her death, contrives that she shall not formally supplicate him, and thus avoids a sacrilege:—'I see thee, Odysseus, hiding thy right hand under thy robe, and turning away thy face, that I may not touch thy beard: Be of good cheer, thou hast escaped the god of my supplication,' (i.e. whose anger would have visited thy rejection of it.)—θάρσει· πέφηνγας τὸν ἐμὸν Ἰκέσιον Δία. (v. 345.)

ὅς σ' ἐγείνατο.] Cf. v. 1206: *El.* 261, τὰ μητρὸς, ἣ μ' ἐγείνατο, | ἔχθιστα συμβέβηκεν.

1173 θάκει...προστρόπαιος.] Cf. *Aesch. Eum.* 41, where Orestes is discovered at the altar in the Delphian sanctuary, 'ἔδραν ἔχων προστρόπαιον,'—i.e. kneeling, and holding in his left hand 'a tall bough of olive, piously crowned with an ample fillet of white wool.' The λευκοστεφής, ἐριόστεπτος ἱκτῆρία was always held in the left hand: cf. *Aesch. Suppl.* 192: the right hand was raised in prayer. Here the offerings of hair replace the usual symbols of supplication.

1174 κόμας.] An offering, not to Ζεὺς Ἰκέσιος, but to the dead man's spirit, which is thus invoked to assist in protecting the body, its recent home. Cf. *Il.* XXIII. 135, θριξὶ δὲ πάντα νέκυν καταεῖνον, ἃς ἐπέβαλλον | κειρόμενοι: *El.* 448, σὺ δὲ | τεμοῦσα κρατὸς βοστρύχων ἄκρας φάβας, | κάμου ταλαίνης, ...δὸς αὐτῷ ('to our father's spirit.')

τρίτου.] Three being a lucky number, τρίτος is often added to note the completion of that num-

ber, as a happy omen: e.g. *O. C.* 7, αἱ πάθαι...χῶ χρόνος...καὶ τὸ γενναῖον τρίτον: *Aesch. Eum.* 728, Παλλάδος καὶ Δοξίου | ἑκατι, καὶ τοῦ πάντα κραίνοντος τρίτου | Σωτήρος. (*Menander* ironically, *Sent.* 231, θάλασσα καὶ πῦρ καὶ γυνὴ τρίτον κακόν.)

1175 θησαυρόν.] 'The symbol of the suppliant:' θησαυρός, *insigne*, the distinctive attribute and badge of the suppliant,—that on which he relies to proclaim his quality. Cf. *Eur. Suppl.* 1010, πυρὰν, Διὸς θησαυρόν, 'the bed of fire, mystery of Zeus.'

1176 ἀποσπάσειε.] For the optative cf. v. 521 note.

1177 ἄθαπτος ἐκπέσοι χθονός.] 'perish out of the land, and find no grave.'—ἐκπέσοι—disappear by an abrupt and violent death; (ὥστε) ἄθαπτος (εἶναι): cf. v. 517. The phrase ἐκπίπτειν χθονὸς ἄθαπτος may have been suggested by the Athenian custom of denying to persons executed for treason a burial within the confines of Attica. Thus Phocion—executed for treason in 317 B.C.—ἐξέπεσεν χθονὸς ἄθαπτος: his body was carried out of Attica and burned in the Megarid (*Plut. Phoc.* c. 36). With this thought in his mind, Sophocles appears to have written words applicable only in a figurative sense to the case of a Greek fighting far from home in the Troad: in such a case, ἐκπίπτειν χθονὸς could mean only, 'to pass abruptly (by a violent death) out of the land.'—There are two other versions:—(1) 'Be driven vanquished out of the Troad, and (eventually) find no grave.' But though ἄθαπτος be proleptic, we cannot suppose an interval between the occurrence denoted by ἐκπέσοι and the state denoted by ἄθαπτος.—

γένους ἅπαντος ῥίζαν ἐξημημένος,
αὐτῶς ὅπωςπερ τόνδ' ἐγὼ τέμνω πλόκον.
ἔχ' αὐτόν, ὦ παῖ, καὶ φύλασσε, μηδέ σε
κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.
ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
παρέστατ', ἀλλ' ἀρήγετ', ἔστ' ἐγὼ μόλω
τάφου μεληθεῖς τῷδε, κἂν μηδεὶς ἔᾶ.

ΧΟΡΟΣ

τίς ἄρα νέατος, ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμὸς

(2) 'Receive no burial, and be deprived of rest in the soil:' so that ἐκπεσεῖν χθονός = ἀμειρος τῆς χθονός εἶναι. But a person can be said ἐκπίπτειν τινός only when he has once possessed it. Nor could χθονός stand for τάφου.

1178 γένους ἅπαντος.] Andoc. *de Myst.* p. 13. 22 (extract from a law)—καὶ ἐπεύχεσθαι εὐορκούντι μὲν εἶναι πολλὰ καὶ ἀγαθὰ, ἐπιορκούντι δ' ἐξώλη εἶναι αὐτόν καὶ τὸ γένος.

ῥίζαν ἐξημημένος.] Accus. denoting the part affected, (or the form taken by the affection:) *c. g.* Her. VII. 69, Αἰθίοπες...παρδαλέας καὶ λεοντέας ἐναμμένοι: Xen. *Anab.* IV. 5. 12, ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσεσηπότες: *ib.* V. 4. 32, ἐστιγμένοι ἀνθέμα. For ἐξημημένος cf. *Ant.* 601, κατ' αὐτὸν νιν φωνία θεῶν τῶν | νεπτέρων ἀμὰ κοπίς.

1179 ὅπωςπερ...τέμνω πλόκον.] Cf. *Il.* III. 299, (where a truce is solemnized with libations, σπονδαί—the penalty imprecated on a breach of the terms being that ὠδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος:) Theocr. II. 28, ὡς τοῦτον τὸν καρὸν (the wax effigy) ἐγὼ τάκω,—ὡς τάκουτ' ὑπ' ἔρωτος ὁ Μύνδιος αὐτίκα Δάφνις: *Liv.* I. 24, *si prior defecit, tum tu ille Diespiter populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam.*

1182 ἀντ' ἀνδρῶν.] Cf. v. 1020, δοῦλος ἀντ' ἐλευθέρου.

1183 ἔστε...μόλω.] Cf. v. 555,

ἔως.....μάθης, *note.*—*Madvig Synt.* § 127 R 2.

1184. *Exit* TEUCER.—End of the 3rd ἐπεισόδιον, which began at v. 719.

1185—1222. στάσιμον τρίτον. Cf. v. 596, *note.*—*Cho.* 'When are they to cease,—the weary years of toil before Troy? Accursed be he who first taught Greeks to war! Yes, that man made desolate the life of men: he it was who took from me the joy of garlands, the deep joy of the wine-cup, the sweet noise of flutes, the softness of nightly rest. So I lie uncared for, my hair dank with night-dews, whereby to remember dreary Troy. And once I had a champion in Ajax; but now he has become the victim of a dark fate. Oh to stand beneath Sunium's cliff, and waft a greeting to sacred Athens!'

1185—1191. Metres of the first strophe:—

Vv. 1185, 6. τίς ἄρ' ἀνέατος | ἐς πότε λήξει | πόλυπλάγκτων ἐτέων | ἀριθμός: three choriambi (the first resolved): bacchius.

Vv. 1187, 8. τὰν ἅπανστον | αἶψ' ἐμοῖ | δόρυ | σσῶ | τῶν: trochaic dipodia: choriambus: iambic penthemimer.

V. 1189. μόχθων αἰτῶν ἐπαγῶν: Glyconic verse of molossus and choriambus.

V. 1190. ἀνεῦρωδ' ἢ τρώϊαν: Glyconic verse of bacchius and choriambus.

τὰν ἅπανστον αἶψ' ἐμοῖ δορυσσοήτων

μόχθων ἅταν ἐπάγων

ἀν' εὐρώδῃ Τροίαν,

δύστανον ὄνειδος Ἑλλάνων;

ὄφελε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύκοινον Ἀϊδαν

V. 1191. δῦσ|τᾶν ὄν|ειδ|ος ἑλλᾶ-
νῶν: anacrusis: choriambus:
epitritus.

1185 τίς ἀριθμός.] 'When, I wonder, will it be completed—at what period cease—this series of unquiet years?' The same question is asked in two different forms successively:—viz. (1) τίς νέατος ἀριθμὸς λήξει; 'What will be the final and concluding number?' What number of years is yet to run? (2) εἰς πότε ἀριθμὸς λήξει; 'at what period will the series end?' Cf. Eur. *Helen.* 1627, ποῖ σὸν πόδ' αἶρεις, δέσποτ',—ἐς ποῖον φόνον;—Others regard τίς πότε λήξει, not as two distinct questions, but as two questions fused into one; like Homer's τίς πόθεν εἰς ἀνδρῶν; *Il.* XXI. 150.

1186 πολυπλάγκτων.] Fraught with restless toil,—sallies against the Trojans, or forays in the neighbouring country.—Not (as others take it) 'oft returning,' 'oft-revolving,' years.

1187 τὰν ἅπανστον.] For the article cf. *El.* 166, τὸν ἀνήνυτον οἶτον ἔχουσα κακῶν: Plato *Apol.* p. 18 C, οὔτοι...ταύτην τὴν φήμην κατασκεδάσαντες οἱ δεινοὶ εἰσὶ μου κατήγοροι. In the last edition of Schneidewin ἅπανστον is altered to the poetical form ἀπαύσταν (cf. ἀθανάτη, λογίμη, κ.τ.λ.), which corresponds more exactly with the antistrophe, κείνος ἀνὴρ, v. 1195, but is not necessary to the trochaic monometer (— | —).

δορυσσοήτων.] (1) δορυσσοήτης, formed as if from a verb δορυσσοέω, is read by Dindorf in Eur. *Her.* 774, τῶδ' ἐπάγοντα δορυσσοήτη | στρατὸν Ἀργόθεν, = (where the old reading δορύσσοντα violates the metre of the antistrophe, v. 781, ἀνεμύεντι δὲ γᾶς ἐπ' ὄχθῳ).—(2) Lobeck, ἐορυσσόν-

των, reading ἐδειξ' ὄπλων for ἐδειξεν ὄπλων in v. 1195. (3) Nauck, in Schneid. 5th edit., conjectures δορυσσοήτων, and in v. 1195 ὄπλων Ἑλλᾶσιν Ἀρη, omitting κοινόν. For the phrase δορυσσοήτης μόχθοι, cf. Eur. *El.* 444, ἀσπιστὰς μόχθους: Aesch. *Ag.* 394, κλόνους ἀσπίστορας: Theognis 987, (ἵπποι) αἶτε ἀνακτα φέρουσι δορυσσοήτων ἐς πόνον ἀνδρῶν.

1190 ἀν' εὐρώδῃ Τροίαν.] 'The wide (plains of) Troy: εὐρώδης from εὐρύς, as τραχώδης (a var. lect. in Arist. *H.A.* v. 17.8), from τραχύς,—and βραχώδης (quoted by Lobeck) from βραχύς. The Scholiast derives it from εὐρύς: 'σκοτεινὴν καὶ εὐρώδῃ τοῖς Ἑλλήσιν' (cf. v. 1167, εὐρώεντα, *note*), i. e. 'a seat of gloomy, mouldering inactivity:' but this view hardly needs discussion.—There are several readings of this verse: (1) Lobeck, and Schneidewin (5th edit.) with the MSS., ἀνὰ τὰν | εὐρώδῃ | τρώϊαν: in v. 1197, ἰὼ πόν|οῖ | πρὸ γό-
νοῖ | πόνων:—an amphibrach, ἰω-
πὸν in v. 1197, answering to an anapaest, ἀνὰ τὰν in v. 1190, and the middle syllable of εὐρώδῃ answering to the two short syllables πρὸ γόν.—(2) Ahrens, formerly followed by Schneidewin:—ἀν τὰν εὐρ|
ῶδᾶ | τρώϊαν: in v. 1197, ἰὼ πόν|οῖ | πρὸ γόν|οῖ πόνων. Here the metre is inexact, ἀν τὰν εὐρ | answering to ἰὼ πόν|. (3) Hermann's conjecture, ἀν | αἰᾶν | αἶρ|ῶδᾶ | τρώϊαν: in v. 1197, ἰὼ πόν|οῖ | πρὸ γόν|οῖ πόνων. ἀερῶδης = Homer's ἡεροειδής, 'cloudy,' 'murky.' (4) Lobeck's conjecture, τὰνδ ἀν | εὐρῶδῃ | τρώϊαν: in v. 1197, ὦ πόν|οῖ | πρὸ γόν|οῖ πόνων. (εὐρνεδής, 'spacious.')

1191 ὄνειδος Ἑλλάνων.] Accus. in apposition with the sentence: cf. v. 559, χαρμονήν, *note*.

1192 αἰθέρα δύναι μέγαν.] 'Had

κεῖνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὄπλων
 Ἑλλάσι κοινὸν Ἄρη.
 ἰὼ πόνοι πρόπονοι.
 κεῖνος γὰρ ἔπερσεν ἀνθρώπους.
 ἐκεῖνος οὔτε στεφάνων
 οὔτε βαθειᾶν κυλίκων

passed into the wide air,'—had been snatched from earth into the clouds, —ἀναρπαστὸν γενέσθαι, ἀφανισθῆναι. —δύναι, had plunged into the *depths* of the sky: cf. Eur. *Med.* 1296, δὲ γὰρ νιν ἥτοι γῆς σφε κρυφθῆναι κατῷ, ἢ πτηνὸν ἀραι σῶμ' ἐς αἰθέρος βάθος, ἢ εἰ μὴ τυράννων δώμασιν δώσει δίκην.

πολύκοινον.] 'Universal: ' Aesch.
Theb. 854, (the Acheron is crossed)
 πάνδοκον εἰς ἀφανῇ τε χέρσον:
Soph. El. 137, οὔτοι τόν γ' ἐξ Ἀΐδα|
 παγκοῖνον λίμνας πατέρ' ἀνστά-
 σεις.

1195 *καῖνος ἀνὴρ*.] Not Paris, but an indefinite person, the inventor of public wars. This appears from *ἀνθρώπων*, 'mankind,' in v. 1198. Cf. Hor. *Od.* 1. 3. 9, *Illi robur et aes triplex* | *Circa pectus erat, qui fragilem truci* | *Commisit pelago ratem* Primus.

ἔδειξεν.] *Taught.* Aesch. *P. V.*
464, ἄτερ γνώμης τὸ πᾶν | ἔπρασσον,
ἔστε δὴ σφιν ἀντολὰς ἐγὼ | ἔδειξα.

1196 κοινόν.] Thuc. I. 3, ὁλοὶ δέ
μοι καὶ τότε τῶν παλαιῶν ἀσθένειαν
οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωικῶν
οὐδὲν φαίνεται πρότερον κοινῇ
ἐργασαμένη ἢ Ἑλλάς.

1197 πόνοι πρόποναι.] 'Toils beyond all toils:' πρόπονος, 'prominent among toils.' Cf. Aesch. *Pers.* 967, κακά πρόκακα, 'evils conspicuous among evils:' id. *Suppl.* 843, *Pers.* 970, ἅλαστα στυγνὰ πρόκακα. For προ, in compounds, meaning intensiv. cf. πρόπας, πρόπαλαι.

1199—1210. Metres of the second strophe:—

V. 1199. ἔκειν|ὅς οὐ||τὲ στέφανων|:
iambic monometer: choriambus.

V. 1200. οὐτ' ἔβαθ' εἰ|ᾶν κυλίκων|:

choriambic dimeter.

V. 1201. νεῖμ' ἐμοὶ | τέρψιν ὁμῖλ |
ειν|: the same, hypercatal.

V. 1202. οὐ|τῇ γλῦκῦν αὐλ|ῶν ὁτῶ-
βῶν|; the same, with anacrusis.

V. 1203. $\delta\upsilon\sigma\mu\delta\omicron\rho\omicron\varsigma$ οὐτ | ἐννῦχ' ἰάν | :
choriambic dimeter.

V. 1204. *τῆρψιν ἰ|αυεῖν*: dactylic dimeter.

V. 1205. ἔρωτῶνδ ἔρωτ | ὦν ἀπ᾽-
παῦσ[ἐν ὠμοῖ]: dochmiac (cf. note

choriambus: bacchius.

V. 1207. κεῖμ|αῖδ' ἄμ' ἐρίμν|ῳς οὐτῶς|:
anacrusis: choriambus: bacchiuss

V. 1208. $\bar{a}|e\bar{i} \pi\check{\upsilon}k\bar{i}\nu a\bar{i}s|\delta\rho\check{o}so\bar{i}s|$: anacrusis: choriambus: iambus.

V. 1209. *τῆγγῶμῆνός | κῶμας*: cho-
riambus: iambus.

V. 1210. λῦγρᾱς | μνημᾱτᾱ | τροῖ-
ας: dactylic trimeter.

1199 **στεφάνων.**] At Athenian dinner-parties, the chaplets.—usually

of myrtle, *μυρρίνια*,—were distributed at dessert, just before the libation was made. Cf. Athenaeus xv. p.

685, ἡ δὲ τῶν στεφάνων καὶ μύρων
πρότερον εἰσοδος εἰς τὰ συμπόσια ἡ-
γεῖτο τῆς δευτέρας τραπέζας.

Ar. Ach. 1145, τινειν στεφανωσαμένω.

1200 βαθειῶν.] *Largarum*. Pind.
O. XIII. 83, βαθὺς κλᾶρος, an 'ample'
inheritance. Cf. v. 130.

κυλικίων.] The κύλιξ (*calix*) was a broad, shallow goblet with two handles. *Dict. of Antiqq.* See s. v. *Symposium*, for an engraving of a drinking-scene from an ancient vase: one of the guests holds a ῥυτόν (drinking-horn), — another a φιάλη (saucer), — and three are dangling empty κύλικες, suspended by one of the handles to the fore-finger.

1214]

νεῖμεν ἔμοι τέρψιν ὁμιλεῖν,
οὔτε γλυκὺν αὐλῶν ὄτοβον
δύσμορος οὔτ' ἐννουχίαν
τέρψιν ἰαίνειν.
ἑρώτων δ' ἑρώτων ἀπέπαυσεν, ὦμοι.
κεῖμαι δ' ἀμέριμνος οὔτως,
αἰεὶ πυκιναῖς δρόσοις
τεγγόμενος κόμας,
λυγρᾶς μνήματα Τροίας.
καὶ πρὶν μὲν ἐξ ἐννουχίου
δείματος ἦν μοι προβολὰ
καὶ βελέων θούριος Αἴας·
νῦν δ' οὔτος ἀνεῖται στυγερώ

1201 *ὀμιλεῖν.*] *i. e.* (ὥστε) *ὀμιλεῖν* (αὐτὴν ἐμοί),—not ἐμὲ αὐτῇ. Pind. *N. x.* 72, χαλεπὰ δ' ἔρις ἀνθρώπων *ὀμιλεῖν* κρεσσόνων, 'the animosity of their betters is a troublesome visitor for men.'—When the infinitive added like *ὀμιλεῖν* here is that of a verb which governs the *accusative* case, then the accusative governed by the *principal verb* may be taken either before or after the infinitive: *e. g.* ἔδωκε τῇ πόλει νόμους σώζειν might mean either, 'he gave the city laws to preserve it,' or, 'laws for it to keep.' But when the *epexegetical* infinitive is that of a verb which governs the *genitive* or *dative*, then the accusative governed by the *principal verb* is usually the *accusative before* the infinitive: *e. g.* ἔδωκε τῇ πόλει νόμους ἐπιμελεῖσθαι, 'he gave the city laws to take care of it,' not, 'for it to take care of.'

1202 αὐλῶν ὁτοβον.] The music supplied at banquets by the αὐληταί.

1206 ἀμέριμνος οὕτως.] 'All uncared for.' Plato *Phaedr.* p. 235 C
 νῦν μὲν οὕτως οὐκ ἔχω εἰπεῖν, 'just at this moment:.' id. *Gorg.* p. 464 B,
 τὴν δὲ ἐπὶ σώματι μίαν μὲν οὕτως
 ὀνομάσαι οὐκ ἔχω, 'I cannot quite
 describe it by any one name.'

1207 δρόσους.] The δυσανλίας, or

comfortless bivouacs, are dwelt upon
also in Aesch. *Ag.* 542 ff., εὐναὶ γὰρ
ἦσαν δητῶν πρὸς τείχεσιν· | ἐξ οὐρα-
νοῦ γὰρ κάπῳ γῆς λειμῶναι | δρόσοι
κατεψάκαζον.

1210 μνήματα.] Accus. in opposition to the sentence: cf. v. 559, *note*.—Schneidewin compares Simonides *frag.* 101. 3 (Bergk, p. 902), Πέρσαι δὲ περὶ φρεσὶ πῆματα πάντα ἤψαμεν, ἀργαλέης μνήματα ναυμαχίης.

1211 **Ξ.]** Triclinius, καὶ πρὶν μὲν
οὖν ἐντυχίου: Wolff, καὶ πρὶν μὲν
αἰὲν νυχίου. With Dindorf's **Ξ,** προ-
βολὴ ἐκ δείματος is a rather harsh
phrase for καταφυγὴ ἐκ δείματος.

ἐννυχίου δαίματος.] Schol. τῆς
νυκτερινῆς ἐφόδου τῶν πολεμίων. II.
IL 23, εὐδεις, Ἀτρεὺς υἱέ;...οὐ χρή
πανύχιον εὐδεῖν βουλευφόρον ἄνδρα,
ὃ λαοὶ τ' ἐπιτεράφεται καὶ τόσσα
μέμλεε.

1214 ἀνείται.] 'Has become the sacrifice of a malignant fate,'—has been devoted, given up, to a destiny which has worked its will with him. ἀνείται, because animals dedicated to a god were allowed to range at large in pastures set apart for them; and were then said to be ἀνέρα, ἀνεμένα. Her. II. 65, τῶν δὲ εὐεκεν ἀνείται τὰ ἱρὰ (θηρία) εἰ λέγοιμεν, καταβαλὴν ἂν ἐς τὰ θεῖα πράγματα:

κείνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὄπλων
 "Ελλάσι κοινὸν Ἄρη.
 ἰὼ πόνοι πρόπονοι.
 κείνος γὰρ ἔπερσεν ἀνθρώπους.
 ἐκείνος οὔτε στεφάνων
 οὔτε βαθειῶν κυλίκων

1195

1200

passed into the wide air,'—had been snatched from earth into the clouds, —ἀναρπαστὸν γενέσθαι, ἀφανισθῆναι. —δύναι, had plunged into the depths of the sky: cf. Eur. *Med.* 1296, δει γὰρ νιν ἦτοι γῆς σφε κρυφθῆναι κατῶ, | ἡ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος, | εἰ μὴ τυράννων δώμασιν δώσει δίκην.

πολύκοινον. 'Universal:' Aesch. *Theb.* 854, (the Acheron is crossed) πάνδοκον εἰς ἀφανὴ τε χέρσον: Soph. *El.* 137, οὔτοι τὸν γ' ἐξ Ἀἴδα | παγκοίνου λίμνας πατέρ' ἀνστάσεις.

1195 κείνος ἀνὴρ. Not Paris, but an indefinite person, the inventor of public wars. This appears from ἀνθρώπους, 'mankind,' in v. 1198. Cf. Hor. *Od.* 1. 3. 9, Illi robur et aes triplex | Circa pectus erat, qui fragilem truci | Commisit pelago ratem Primus.

ἔδειξεν. *Taught.* Aesch. *P. V.* 464, ἀτερ γνώμης τὸ πᾶν | ἔπρασσον, ἔστε δὴ σφιν ἀντολὰς ἐγὼ | ἔδειξα.

1196 κοινόν. Thuc. 1. 3, δηλοῖ δέ μοι καὶ τότε τῶν παλαιῶν ἀσθένειαν οὐχ ἦκιστα· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς.

1197 πόνοι πρόπονοι. 'Toils beyond all toils: πρόπονός, 'prominent among toils.' Cf. Aesch. *Pers.* 967, κακὰ πρόκακα, 'evils conspicuous among evils:' id. *Suppl.* 843, *Pers.* 970, ἅλαστα στυνὰ πρόκακα. For προ, in compounds, meaning intensity, cf. πρόπας, πρόπαλαι.

1199—1210. Metres of the second strophe:—

V. 1199. ἐκεῖν' ὃς οὐ|τῇ στεφάνων|: iambic monometer: choriambus.

V. 1200. οὔτῃ βαθεῖ|αν κυλίκων|:

choriambic dimeter.

V. 1201. νεῖμ' ἐμοῖ | τέρψιν ὁμιλ| εἰν|: the same, hypercatalectic.

V. 1202. οὔ|τῇ γλυκύν αὐλ|ῶν ὄτοβον|: the same, with anacrusis.

V. 1203. δῶσμ' ὁρῶς οὔτ|ἐννυχίαν|: choriambic dimeter.

V. 1204. τέρψιν ἰ|αυεῖν|: dactylic dimeter.

V. 1205. ἔρωτ' ὦνδ' ἔρωτ' ὦν ἄπ' ἐπαύσ|ἐν ὦμοι|: dochmiac (cf. note at v. 596 on metre of v. 607): choriambus: bacchius.

V. 1207. κεῖμ|αἰδ' ἀμ' ἐρμυ|ὸς οὔτ' ὦς|: anacrusis: choriambus: bacchius.

V. 1208. αἰ|εῖ πύκναις|δρόσοις|: anacrusis: choriambus: iambus.

V. 1209. τέγγ' ὁμ' ἐνδ' | κῶμας|: choriambus: iambus.

V. 1210. λυγρὰς | μνημάτ' | τροῖ- ας|: dactylic trimeter.

1199 στεφάνων. At Athenian dinner-parties, the chaplets,—usually of myrtle, μυρρίναι,—were distributed at dessert, just before the libation was made. Cf. Athenaeus xv. p. 685, ἡ δὲ τῶν στεφάνων καὶ μύρων πρότερον εἴσοδος εἰς τὰ συμπόσια ἡγεῖτο τῆς δευτέρας τραπέζας. Ar. *Ach.* 1145, πίνειν στεφανωσαμένω.

1200 βαθειῶν. *Largarum.* Pind. O. XIII. 83, βαθὺς κλᾶρος, an 'ample' inheritance. Cf. v. 130.

κυλίκων. The κύλιξ (*calix*) was a broad, shallow goblet with two handles. *Dict. of Antiq.* See s. v. *Symposium*, for an engraving of a drinking-scene from an ancient vase: one of the guests holds a ῥυτόν (drinking-horn),—another a φιάλη (saucer),—and three are dangling empty κύλικες, suspended by one of the handles to the fore-finger.

νεῖμεν ἐμοῖ τέρψιν ὁμιλεῖν,
 οὔτε γλυκύν αὐλῶν ὄτοβον
 δῶσμ' ὁρῶς οὔτ' ἐννυχίαν
 τέρψιν ἰαυεῖν.
 ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὦμοι.
 κείμαι δ' ἀμέριμνος οὔτως,
 αἰὲ πικρὰ δρόσοις
 τεγγόμενος κόμας,
 λυγρὰς μνημάτα Τροίας.
 καὶ πρὶν μὲν ἐξ ἐννυχίου
 δείματος ἦν μοι προβολὰ
 καὶ βελέων θούριος Αἴας·
 νῦν δ' οὔτος ἀνείται στυγερῶ

1205

1210

1201 ὁμιλεῖν.] i. e. (ὥστε) ὁμιλεῖν (αὐτὴν ἐμοῖ),—not ἐμὲ αὐτῇ. Pind. N. x. 72, χαλεπὰ δ' ἔρις ἀνθρώποις ὁμιλεῖν κρεσσόνων, 'the animosity of their betters is a troublesome visitor for men.'—When the infinitive added like ὁμιλεῖν here is that of a verb which governs the accusative case, then the accusative governed by the principal verb may be taken either before or after the infinitive: e. g. ἔδωκε τῇ πόλει νόμους σώζειν might mean either, 'he gave the city laws to preserve it,' or, 'laws for it to keep.' But when the exegetical infinitive is that of a verb which governs the genitive or dative, then the accusative governed by the principal verb is usually the accusative before the infinitive: e. g. ἔδωκε τῇ πόλει νόμους ἐπιμελεῖσθαι, 'he gave the city laws to take care of it;' not, 'for it to take care of.'

1202 αὐλῶν ὄτοβον.] The music supplied at banquets by the αὐλη- τριδές.

1206 ἀμέριμνος οὔτως.] 'All uncared for.' Plato *Phaedr.* p. 235 C, νῦν μὲν οὔτως οὐκ ἔχω εἰπεῖν, 'just at this moment:' id. *Gorg.* p. 464 B, τὴν δὲ ἐπὶ σώματι μέλαν μὲν οὔτως ὀνομάσαι οὐκ ἔχω, 'I cannot quite describe it by any one name.'

1207 δρόσοις.] The δυνάμεις, or

comfortless bivouacs, are dwelt upon also in Aesch. *Ag.* 542 ff., εὐναὶ γὰρ ἦσαν δῆτ' ὅς τ' ἐπὶ τείχεσιν | ἐξ οὐρα- νοῦ γὰρ κάπ' ὅς τ' ἐπὶ τείχεσιν | δρόσοι κατεψάκαζον.

1210 μνημάτα.] Accus. in opposition to the sentence: cf. v. 559, note.—Schneidewin compares Simonides *frag.* 101. 3 (Bergk, p. 902), Πέρσαις δὲ περὶ φρεσὶ πῆματα πάν- τα | ἦψαμεν, ἀργαλέης μνημάτα ναυ- μαχίης.

1211 ἐξ.] Triclinius, καὶ πρὶν μὲν οὖν ἐννυχίου: Wolff, καὶ πρὶν μὲν αἰὲν νυχίου. With Dindorf's ἐξ, προ-βολὴ ἐκ δείματος is a rather harsh phrase for καταφυγὴ ἐκ δείματος.

ἐννυχίου δείματος.] Schol. τῆς νυκτερινῆς ἐφόδου τῶν πολεμίων. II. II. 23, εὐδεις, Ἀτρεὺς νιέ;... οὐ χρὴ παννυχίον εὐδεῖν βουλευφόρον ἄνδρα, | ὦ λαοί τ' ἐπιτετράφεται καὶ τόσσα μέμνη.

1214 ἀνείται.] 'Has become the sacrifice of a malignant fate,'—has been devoted, given up, to a destiny which has worked its will with him. ἀνείται, because animals dedicated to a god were allowed to range at large in pastures set apart for them; and were then said to be ἀνετά, ἀνεί-μένα. Her. II. 65, τῶν δὲ εἵνεκεν ἀνείται τὰ ἱρὰ (θηρία) εἰ λέγοιμι, κα- ταβαίην ἂν ἐς τὰ θεῖα πράγματα:

δαίμονι. τίς μοι, τίς ἔτ' οὖν
τέρψις ἐπέσται;
γενοίμαν ἵν' ὑλᾷεν ἔπεστι πόντου
πρόβλημ' ἀλίκλυστον, ἄκραν
ὑπὸ πλάκα Σουνίου,
τὰς ἱεράς ὅπως
προσείποιμεν Ἀθήνας.

ΤΕΥΚΡΟΣ

καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
'Αγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον·
δῆλος δέ μοῦστ' ἰσκαὶδὸν ἐκλύσων στόμα.

1215

1220

1225

Tac. Germ. x. (the sacred horses of the German tribes), *Publice aluntur iisdem nemoribus ac lucis, candidi, et nullo mortali opere contacti*.

1218 ἔπεστι.] ἔπεστι (πόντῳ) πόντου πρόβλημα, 'where a sea-cape juts upon the deep.'

1219 ἄκραν ὑπὸ πλάκα Σουνίου.] 'Level top:' lit., 'topmost level:' so Phil. 1430, Οὔτης πλάκα: Eur. Bacch. 307, πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα (of Parnassus).

Σουνίου.] Voyagers from the east could first descry from Sunium the spear-point and helmet-crest of Athene Promachus,—the bronze statue (upwards of 60 feet high) on the Acropolis: Paus. i. 28. Cf. Od. III. 278, Σούνιον ἱρόν... ἄκρον Ἀθηνέων, 'promontory of Attica.' There was a chapel at Sunium to Ἀθηνᾶ Σουνιάς, and also to Poseidon,—invoked here, as at Geraestus, the S. promontory of Euboea,—by voyagers: Ar. Eq. 560, Σουνιάρατε, ὦ Γεραίστε παῖ Κρόνου.

1222 προσείποιμεν.] προσείπωμεν might have been expected; but the optative is used on account of the preceding optative γενοίμην. Cf. Phil. 324, θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, | ἵν' αἱ Μυκῆναι γνοῖεν, κ.τ.λ.: Aesch. Eum. 288, ἔλθοι (may she come!)... ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος. — For the custom of

greeting the land to which one returns, cf. Aesch. Ag. 486 (the herald), ἰὼ πατρίων οὔδας Ἀργείας χθονός... νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φάος, κ.τ.λ.

1223—1420. This passage forms the ἔξοδος, = μέρος ὅλον τραγωδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος, Arist. Poet. 12. 25.

1223. Teucer—who left the stage at v. 1184 to take steps for the burial of Ajax—now reenters, having hurried back on seeing Agamemnon advancing in angry haste to the spot where Eurysaces and Teucer were kneeling beside the body of Ajax.

καὶ μὴν.] Cf. v. 1168, note.

1224 ἡμῖν.] 'To our danger.'—ὀρμώμενος ἡμῖν could not stand for ὀρμώμενος πρὸς ἡμᾶς. The dative = 'for us,' i.e. 'for our embarrassment.' Cf. El. 271, ἰδὼ... τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρός.

1225 μούστ'.] μοὶ ἔστι: so οὐμοί = οἱ ἐμοί.

σκαῖόν.] 'Perverse,'—full of prejudice and narrow animosity. Cf. v. 1272.

ἐκλύσων στόμα.] Isocr. Panath. p. 252. 96, ἐπειδὴ περ ἐπελήλυθέ μοι τὸ παρρησιάζεσθαι καὶ λέλυκα τὸ στόμα. Ovid M. III. 261, tum linguam ad iurgia solvit.

ΑΓΑΜΕΜΝΩΝ

σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν;
σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,
ἢ που τραφεῖς ἀν' μητρὸς εὐγενοῦς ἀπο
ὑψήλ' ἐκόμπεις καπ' ἄκρων ὠδοιπόροις,
ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὕπερ,
κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν

1230

1226—1315. Enter AGAMEMNON.—Agam. 'And is it thou of whom I hear this insolence—thou,—the son of the slavewoman,—who deniest that Ajax was subject to my rule? And who was Ajax? Because the arms of Achilles were awarded to Odysseus, we are ever to be assailed by Teucer's clamours, or stabbled by Teucer's slanders! This shall not be: learn to know thy place. Bring a free man to plead thy cause: I know not thy outlandish jargon.—Teu. O shame that such services as thine, Ajax, should be slighted thus! O reckless braggart, when the flames were wrapping our ships and when the Trojans were in our camp, who saved us then? When an opponent for Hector had to be found, who was it that confronted him in single fight? And at the side of Ajax stood I, the slave,—if the son of Telamon and Hesione may be called a slave by the son of the Phrygian stranger Pelops and a false Cretan woman.—Know that thou wilt touch this corpse at thy peril; better for me to die in such a cause than for the sake of thy brother's wife. Then look to thyself: if thou meddlest with me, thou wilt repent thy rashness.'

1226 τὰ δεινὰ ῥήματα.] 'These blustering words' (of which I have heard);—not like τὰ δεινὰ at v. 312.

1227 χανεῖν.] For χάνειν ῥήματα, cf. v. 1096, ἀμαρτάνουσιν ἔπη, note.—χανεῖν: Lobeck compares Attius, frag. Armorum Iudic., Hem vereor plusquam fas est captivom hiscere.

1228 σέ τοι, κ.τ.λ.] Ant. 442,

AJ.

σὲ δὴ, σὲ τὴν νεύουσιν ἐς πέδον κᾶρα: El. 1445, σέ τοι, σὲ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος | χρόνῳ θρασείαν.

τὸν ἐκ τῆς αἰχμαλωτίδος.] Cf. vv. 1013, 1020, notes.

1230 ἐπ' ἄκρων.] Sc. ἐπ' ἄκρων δακτύλων. Libanius Decl. T. iv. p. 162, ἐπ' ἄκρων πορεύεσθαι: Philo de Somn. Lib. i. p. 60, ἀκροβατεῖν, 'to strut.' (Lobeck.)

1231 ὅτε] = ἐπειδὴ. Ar. Nuib. 34, ἐξήλικας ἐμέγ' ἐκ τῶν ἐμῶν, | ὅτε καὶ δίκας ὠφληκα, κ.τ.λ. In this sense ὅτε is usually followed by the perfect: but also by the aorist in sense of perf., El. 38, Ant. 170.

οὐδὲν ὦν... τοῦ μηδέν.] 'When, being naught, (ill-born, cf. v. 1094,) thou hast stood up for him who is as nothing' (dead). Cf. v. 767, note. The phrase ὁ μηδέν (El. 1166) is used indifferently with ὁ οὐδέν (Eur. Phoen. 598); but, while the latter is a blunt, direct expression, ὁ μηδέν has always a bitter, derisive tone;—'he who is as nothing,' 'no better than a cipher.' For μηδέν εἶναι of the dead (or the doomed to death), cf. v. 1275: El. 1166: Eur. Andr. 1077, οὐδὲν εἰμ' ἀπωλόμην.

1232 κοῦτε στρατηγούς, κ.τ.λ.] This is an exaggeration. Teucer had not, in fact, denied the general headship of Agamemnon over the independent princes who joined the expedition. He had merely denied the claim of Menelaus to any authority over Ajax. 'Thou didst sail 'hither' (he said to Menelaus, v. 1105) 'under the command of others,' (i.e. of Agamemnon,)—'not (like him) as 'universal chief.' The statement of

II

ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω,
 ἀλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἔπλει.
 ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; 1235
 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέρφρονα;
 ποῖ βάντος ἢ ποῦ στάντος οὐπὲρ οὐκ ἐγώ;
 οὐκ ἄρ' Ἀχαιοῖς ἀνδρες εἰσὶ πλὴν ὅδε;

Teucer that Ajax came out αὐτοῦ κρατῶν (v. 1099) was not inconsistent with recognition of Agamemnon as president of the expedition. Each of the Greek princes, while acknowledging a common head, was at the same time an independent chief.

1233 Ἀχαιῶν οὔτε σοῦ.] *i. e.* οὔτε Ἀχαιῶν οὔτε σοῦ. Aesch. *Ag.* 515, Πάρις γὰρ οὔτε συντελὴς πόλις | ἐξεύχεται, κ.τ.λ.: *Cho.* 286, δέχασθαι δ' οὔτε συλλύειν τινά.—The ellipse of the first negative, when οὐδέ follows, is rarer in good writers. Ἀχαιῶν οὐδέ σοῦ would usually mean 'of the Greeks, and not of you.' See, however, Thuc. VIII. 99, αἱ Φοίνισσαι νῆες οὐδέ ὁ Τισσαφέρνης...ἦκον. In Lucian this use of οὐδέ is frequent, *e. g.* *Var. Hist.* I. 655, II. 682.—Cf. v. 244, δαίμων κοῦδεις ἀνδρῶν, *note*.

1234 αὐτὸς ἄρχων.] Teucer had only said, αὐτοῦ κρατῶν (v. 1099). Cf. v. 1232, *note*.

1235 δούλων.] For the term δούλος applied to Teucer, cf. v. 1020, *note*. For the plural cf. v. 734, *note*.

1236 ποίου κέκραγας, κ.τ.λ.] *What* (not *τίνος, τῆς*) was the man 'about whom thou art so loud and 'insolent?'—κέκραγας 'hast set up a 'cry,' 'art loud:' so, with present sense, βέβρυχα, κέκλαγα, λέλακα, μέμηκα, μέμυκα.—ἀνδρός, 'concerning,' (a sort of partitive genitive, *Madvig Sint.* § 53:) cf. *Phil.* 339, ἀναξίου μὲν φωτὸς ἐξερέσομαι, 'I will 'ask (not *from*, but) *about* him:' *El.* 317, τοῦ κασιγνήτου τί φῆς...; *Od.* XI. 174, εἰπέ δέ μοι πατρός τε καὶ νείος δὲν κατέλειπον.

1237 ποῖ βάντος οὐπὲρ οὐκ ἐγώ;] 'Whither went he, or where stood, 'that I did not?' 'In what service 'did Ajax take part,—at what post of

'danger was he found,—from which 'I was absent?' Agamemnon assumes that his own original claim to supremacy could be invalidated only by proved superiority on the part of Ajax. 'The presumption is that 'I am commander-in-chief. It rests 'with you to shew that my preeminence has been forfeited by marked 'inferiority to Ajax. Can you point 'to any instance in which he eclipsed 'me?' When, at v. 1281, Agamemnon is accused of having denied that Ajax had ever stood on the same battle-field with him, Teucer is misrepresenting Agamemnon just as Agamemnon (v. 1234) misrepresented Teucer.—Hermann:—'where did he go,' &c. 'where it was not 'I that went?' *i. e.* 'where did he 'go, and not rather I?' *i. e.* 'He 'shared in no service of danger; I, 'in all.' Hermann lays stress on v. 1281: but see above.

ποῖ βάντος.] Lobeck and Schneidewin, ποῦ βάντος. But cf. Porson *ad Eur. Hec.* 1062, πᾶ στῶ, πᾶ κάμψω, πᾶ βῶ:—'Haec verba iunxit etiam Sophocles, *Ai.* 1237, ποῦ βάντος ἢ ποῦ σταντος; ubi ποῖ βάντος recte habere videtur Brunckii codex, licet ceteri et Schol. *ad* 1273 ποῦ dent...Ποῦ enim quietem notat; ποῖ motum; πᾶ in utramvis partem sumitur.—ποῦ for ποῖ is common in late Greek: but where it is found in this sense in good writers, it is often probably due to the fault of copyists: see Liddell and Scott *s. v.* *που*, where is quoted a remark by the grammarian Phrynichus:—ποῦ ἄπει; ἀμάρτημα.

βάντος.....στάντος.] *Phil.* 833, ποῦ στάσει, ποῖ δὲ βάσει; *Eur. Alc.* 863, ποῖ βῶ, πᾶ στῶ;

1238 ἀνδρες.] Emphatic: cf. v. 77.

πικρούς ἔοιγμεν τῶν Ἀχιλλείων ὅπλων
 ἀγῶνας Ἀργείοισι κηρύξαι τότε, 1240
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,
 κοῦκ ἀρκέσει ποθ' ὑμῖν οὐδ' ἡσσημένοις
 εἴκειν ἂ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,
 ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
 ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι. 1245
 ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε
 κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
 εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν
 καὶ τοὺς ὀπισθεν ἐς τὸ πρόσθεν ἄξομεν.

1239 πικρούς.] 'To our cost.' Cf. *Eur. Bacch.* 357 (ὅπως) θάνη, πικρὰν βάκχευσιν ἐν Θήβαις ἰδὼν: *I. A.* 1315, ᾧ δυστάλαιν' ἐγὼ, πικρὰν, | πικρὰν ἰδοῦσα δυσελέναν.

ἔοιγμεν.] By syncope for ἐοίκαμεν. So κέκραγμεν for κεκράγαμεν: ἐπέπιθμεν (*Il.* II. 341) plpf. for ἐπεπίθειμεν, of ἐπιπείθομαι.

1240 τότε.] Cf. v. 650, *note*.

1241 πανταχοῦ.] 'Come what will,'—'in any case:' *i. e.* if any one, save the candidate in whom Teucer is interested, wins. Cf. *Ant.* 634, πανταχῇ δρῶντες, 'act how we may:' Aesch. *Eum.* 447, πράξας... πανταχῇ, 'fare I as I may.'

φανούμεθα.] 'Be made out' base: cf. v. 1020, *note*.

1243 εἴκειν.] 'To acquiesce in...' In poetry εἴκειν takes an accus. of the concession made: *e. g.* *Phil.* 465, θεὸς | πλοῦν ἡμῖν εἴκη. But here, in εἴκειν (ἐκείνα) ἂ ἤρεσκεν, εἴκειν τὰ δόξαντα τοῖς κριταῖς, the accus. is rather a species of cognate accus.,—'to yield in accordance with what the judges have decided:' cf. *O. C.* 172, εἴκοντας ἂ δέ. Schneidewin understands the *dative* ἐκείνοις after εἴκειν, comparing v. 1050: but this seems too harsh.

1244 κακοῖς βαλεῖτε.] Cf. v. 501, ἰάπτων, *note*.

1245 σὺν δόλῳ κεντήσετ'.] 'Prick me by stealth,' with whispered slanders: opposed to κακοῖς βάλλειν, open

reviling: 'pelt me with abuse, or 'stab me in the dark.' There is also an allusion to the nocturnal onslaught of Ajax: cf. v. 47, νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμᾶται μόνος.

σὺν δόλῳ.] With the help of, by means of, fraud: cf. *Phil.* 842, κομπεῖν...ἀτελῇ σὺν ψεύδεσιν: *ib.* 1334, πρὶν ἂν...τὰ πέργαμα | ξὺν τοῖσδε τόξοις ξὺν θ' ἐμοὶ πέρσας φανῆς.

οἱ λελειμμένοι.] 'The losers of the race,'—left behind and distanced. Cf. v. 543, *note*.

1247 κατάστασις.] Here, the firm establishing, as opposed to the initial νομοθεσία.

1248 τοὺς...νικῶντας.] Not νικήσαντας. The pres. of νικάω, often used as a perf., serves here to emphasize the *tenure* of victor's place by him who has won it, and who cannot justly be dispossessed. Cf. *Pind. O.* IX. 167, νικῶν ἐπεστεφάνωσε βωμόν. So *El.* 342, τῆς τικτούσης, *parentis tuae*, for τῆς τεκούσης.—For the plur., cf. v. 734, *note*.

1249 τοὺς ὀπισθεν, κ.τ.λ.] The strategus Agamemnon borrows a metaphor from the disposition of an army. Can good order be maintained, if rear and van are to be constantly changing places? Cf. *Her.* VIII. 89 (describing the confusion in the Persian fleet at Salamis), οἱ ὀπισθε τεταγμένοι ἐς τὸ πρόσθε τῇσι νηυσὶ παριέναι πειρώμενοι.

ἀλλ' εἰρκτέον τάδ' ἐστίν· οὐ γὰρ οἱ πλατεῖς
οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
ἀλλ' οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ.
μέγας δὲ πλευρὰ βούς ὑπὸ σμικρᾶς ὁμως
μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον
ὀρώ τάχ', εἰ μὴ νοῦν κατακτήσει τινα·
ὅς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,
θαρσῶν ὑβρίζεις κάξελευθεροστομεῖς.
οὐ σωφρονήσεις; οὐ μαθὼν ὅς εἰ φύσιν
ἄλλον τιν' ἄξεις ἀνδρα δεῦρ' ἐλεύθερον,
ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;

1250 εἰρκτέον.] Cf. v. 1140, *note*.
πλατεῖς...εὐρύνωτοι.] 'Burly'...
'broad-shouldered.' πλατύς,—sug-
gesting especially breadth of chest,
—is used here in a general sense,—
'broad and big.' In the *Iliad* Ajax
is πελώριος (II. 229),—ἔξοχος Ἀρ-
γείων κεφαλὴν ἢδ' εὐρέας ὤμους (*ib.*
227).

1251 ἀσφαλέστατοι.] Cf. vv.
758 ff.

1252 οἱ φρονούντες εὖ.] For the
position of εὖ, cf. Aesch. *Eum.* 87,
σθένος δὲ ποιείν-εὖ φερέγγυν τὸ σόν.
—This sentiment soon receives an
illustration by the success of Odys-
seus in gaining the good-will of both
parties, and in adding a moral tri-
umph to his victory in the prize-
contest. Cf. v. 124, *note*.

1253 σμικρᾶς.] As compared with
the 'large ribs' on which it falls:
cf. *Ant.* 477, σμικρῷ χαλινῷ δ' οἶδα
τοὺς θυμουμένους | ἵππους καταρτυ-
θέντας.

1254 ὀρθὸς εἰς ὁδὸν πορεύεται.]
'Travels (is brought) straight into
the road,'—upon any attempt to turn
aside into tempting pastures.—ὀρθός,
moving forward in a straight line.
Cf. Eur. *Helen.* 1555, ταύρειος δὲ
ποῦς | οὐκ ἤθελ' ὀρθὸς σανίδα προσ-
βῆναι κάτω, 'would not go forward
(into the ship) over the plank.'

1255 φάρμακον.] 'Corrective,' sc.

τὴν μάστιγα.—Pindar calls a warm
cloak ψυχρᾶν...εὐδιανὸν φάρμακον
αὐρᾶν (*O.* IX. 146): cf. Eur. *frag.*
59. 2, λόγος ἐσθλὸς...φάρμακον φόβου.
1256 τινά.] Ironical. Cf. *Phil.*
1130, ὦ τόξον, ἥπου ἐλευνὸν ὀρᾶς, φρέ-
νας εἰ τινας ἔχεις.

1257 ἀνδρὸς οὐκέτ' ὄντος.] Gen.
absolute.—For σκιᾶς, cf. *El.* 1159,
where Electra speaks of the relics
of Orestes as σποδὸν τε καὶ σκιὰν
ἀνωφελή. Eur. *Meleag. frag.* 15. 2,
πᾶς ἀνὴρ γῆ καὶ σκιά. Hor. *Od.*
IV. 7. 16, *pulvis et umbra sumus*.

1259 ὅς]= οἶος, sc. δοῦλος (v. 1235).
Plato *Euthyd.* p. 283 D, βούλεσθε
αὐτὸν γενέσθαι σοφὸν, ἀμαθὴ δὲ μὴ
εἶναι; οὐκοῦν ὅς μὲν οὐκ ἔστι, βού-
λεσθε αὐτὸν γενέσθαι, ὅς δ' ἔστι νῦν,
μηκέτι εἶναι.

1260 ἄλλον τιν'...ἐλεύθερον.] i.e.
ἄλλον τινά ὅς ἐλεύθερός ἐστιν. Cf.
Od. VI. 84, ἅμα τῇγε καὶ ἀμφίπολοι
κίον ἄλλαι, 'with their mistress went
her handmaids beside.'

1261 ὅστις πρὸς ἡμᾶς, κ. τ. λ.]
Agamemnon affects to treat Teucer
as a slave (cf. v. 1020, *note*),—dis-
qualified by his condition for giving
evidence in person on the matter in
dispute. The testimony of a slave
was not admitted in the Athenian
courts of law, unless given under
torture (βάσανος). Cf. Ter. *Phorm.*
II. 1. 62 (the play is a *palliata*, and

σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ·
τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαῖω.

ΧΟΡΟΣ

εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν·
τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι.

1265

ΤΕΤΚΡΟΣ

φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαρρεῖ καὶ προδοῦς' ἀλίσκεται,
εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,

the scene is laid at Athens): *Servom*
hominem causam orare leges non si-
nunt, Neque testimoni dictio est.

1262 σοῦ...μάθοιμ'.] μανθάνω σε,
'I perceive you?' μανθάνω σου, 'I
'understand you.' Plato *Phileb.* p.
51 C, εὐθύ τι λέγω, φησὶν ὁ λόγος...
εἰ μου μανθάνεις: id. *Gorg.* p. 463 D,
ἂρ' οὖν ἂν μάθοις ἀποκριναμένου; 'will
you understand my answer?'—Cf.
Gorg. p. 517 C, ἀγνοοῦντες ἀλλή-
λων, ὅ τι λέγομεν: *Apol.* p. 27 A,
ἂρα γινώσεται Σωκράτης...ἐμοῦ χα-
ριεντιζόμενον;

1263 βάρβαρον.] Since his mo-
ther, Hesione, was of Troy. At
Athens, according to a law passed
on the proposal of Pericles, the son
of a citizen by a foreign woman
was himself ξένος, and did not enjoy
the franchise. (Plut. *Per.* c. 37.)
In v. 1291 ff. Teucer retorts the
taunt.

1266 ὡς ταχεῖά τις]= ὡς ταχέως
πως, 'in what quick sort.' The use
of the adjective for the adverb is
frequent, e.g. *Phil.* 808 (νόσος).....
ὁξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται.
The peculiarity here is the addition
to it of τις in the sense of πως: for,
though ὁ ἀνὴρ ταχύς ἔρχεται is an
ordinary phrase, it would be difficult
to find anything like ὁ ἀνὴρ ταχύς τις
ἔρχεται. Nor can the words ὡς τα-
χεῖά τις χάρις διαρρεῖ be resolved into
ὡς ταχεῖά τις χάρις ἐστίν, ἢ διαρρεῖ
(like οἷα Χρυσόθεμις ζῶει, for οἷα Χρ.
ἐστίν, ἢ ζῶει, *El.* 159); since ταχεῖα
could not by itself stand for βραχεῖα

or ἐξίτηλος, 'fugitive.'—Schneide-
win compares *Ant.* 951, ἀμοιρίδια τις
δύνασις δεινὰ,—a passage in no way
like this, but meaning simply, ἀμοιρι-
δια (δύνασις) δεινὰ τις δύναμις ἐστίν.

1267 προδοῦς' ἀλίσκεται.] 'Stands
approved a traitor' to the dead. False-
ness to the dead would properly be
predicated of the persons who forget
him: here it is poetically predicated
of the gratitude which fades out of
their minds.

1268 εἰ...οὐδέ.] When εἰ is equi-
valent to ὅτι, and introduces, not an
hypothesis, but a fact, it is followed
by οὐ: e.g. Dem. *Olynth.* I. p. 15.
23, εἴτ' οὐκ αἰσχροὶν...εἰ τὸ μὲν Ἀρ-
γείων πλῆθος οὐκ ἐφοβήθη,...ὕμεις δὲ
φοβηθήσεσθε; Madvig *Synt.* 202 a B.
—Cf. v. 1131, *note*.

οὐδ' ἐπὶ σμικρῶν λόγων.] 'Not
even in slight respects,' 'on slight
accounts';—'not only does he ignore
'the great and signal instances (vv.
'1273, 1283) in which Ajax was the
'preserver of the Greeks, but re-
'fuses to give him credit for even
'moderate merits.' For λόγων, cf.
Plato *Rep.* p. 366 B, κατὰ τίνα οὖν ἐτι
λόγον δικαιοσύνην ἂν πρὸς μεγίστης
ἀδικίας αἰροίμεθ' ἂν;—'on what
'ground—in what respect?'—Schnei-
dewin renders:—'remembers him
'not even with paltry words,' 'with
'the cheap requital of words:' com-
paring, for σμικρῶν, *O. C.* 443,
ἐπὶ μικροῦ χάριν | φυγὰς σφιν.....
ἡλώμην, 'they let me go into banish-
ment for (want of) one little word

Αἴας, ἔτ' ἴσχει μνήστιν, οὐδ' σὺ πολλάκις
τὴν σὴν προτείνων προῦκαμες ψυχὴν δόρει·
ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.
ὦ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη,
οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἡνίκα
ἐρκέων ποθ' ὑμᾶς οὗτος ἐγκεκλημένους,
ἦδη τὸ μῆδεν ὄντας ἐν τροπῇ δορός,
ἐρρύσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν

1270

1275

(spoken in my favour):—and for ἐπί, *O. C.* 746, ἐπὶ προσπόλον μῆδ' χωρεῖν. But though σμικρὸν ἔπος, in the sing., might mean 'a little' (*i. e.* easily-spoken) word, the mere use of the plural would mar the fitness of the phrase. Σμικροὶ λόγοι, 'a series of little words,' would be an almost comic parody of σμικρὸν ἔπος.

1269 Αἴας.] Cf. v. 89, *note*.

οὐδ'.] Depending on προῦκαμες = ὑπερέκαμες. So προκινδυνεύειν, προμάχεσθαι τινος.

1270 δόρει.] Depending on προτείνων. For the form cf. v. 515, *note*.—In *Il.* ix. 322 Achilles says, 'I no longer hold myself bound, as formerly,' αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.

1271 ἐρριμμένα.] 'Flung aside.' Cf. Aesch. *Eum.* 206, Κύπρις δ' ἀτιμος τῷδ' ἀπέρριπται λόγῳ, 'is dishonoured and spurned.'

1273 μνημονεύεις οὐδὲν... ἡνίκα.] οὐδὲν adverbial: ἡνίκα, 'when,' instead of ὅτι or ὡς. Thuc. ii. 21, μεμνημένοι καὶ Πλειστονάκτα, ... ὅτε ἐσβαλὼν... ἀνεχώρησε πάλιν: Eur. *Tr.* 70, οἷδ' ἡνίκ' Αἴας εἶλκε Κασάνδραν βίᾳ.

1274 ἐρκέων... ἐγκεκλημένους.] 'Shut within your lines:—the genitive depending on the notion of ἐνδον contained in ἐγκεκλημένους. Cf. Eur. *Phoen.* 451, τόνδ' εἰσεδέξω τειχέων = εἰσω τειχέων ἐδέξω.—ἐρκέων, the rampart, surrounded by a fosse, which protected the Greek ships drawn up on the beach: *Il.* xii. 4, τεῖχος ὑπερθεν | εὐρὺν, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον | ἤλασαν.—The 11th book of the *Iliad* (vv.

283 ff.) relates the success of the Trojans in driving the Greeks within their entrenchments. In the 12th book (the 'Τειχομαχία'), the Trojans attack the rampart, and the Greeks defend it from within. In the 13th book (v. 87) the Trojans at length effect an entrance: but on Hector being wounded, retreat (xiv. 506). A second irruption of the Trojans,—in repelling which Patroclus was the prominent Greek hero,—is related in the 15th and 16th books (xv. 342—xvi. 644).

1275 τὸ μῆδεν ὄντας.] Cf. vv. 767, 1231, *notes*.

ἐν τροπῇ δορός.] 'On that day of rout: (not with ἐρρύσατο, 'turning back, rallying your forces'). Cf. v. 963, *note*.

1276 ἐλθὼν.] *i. e.* coming forward,—coming into the van of fight. On the day when the Greeks were discomfited and driven within their lines, Ajax was among the last to retreat, but yielded at length to a panic inspired in him by Zeus (*Il.* xi. 543). Both the 'great' and the 'lesser' Ajax were active in encouraging the Greeks to defend the wall (*Il.* xii. 265); and when, at last, the Trojans came pouring over it (ὑπερκατέβησαν ὁμίλῳ, *Il.* xiii. 87), and the defenders had retreated to their ships, it was Ajax who, with his namesake, was inspired by Poseidon to retrieve the fortunes of the day (*Il.* xiv. 410). The turning-point of the struggle was the wounding of Hector by Ajax (*Il.* xiv. 410);—soon afterwards the Trojans retreated (*ib.* 506).

ἄκροισιν ἦδη ναυτικοῖς ἐδωλίοις
πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη
πηδῶντος ἄρδην Ἑκτορος τάφρων ὑπερ;
τίς ταῦτ' ἀπείρξεν; οὐχ' ὅδ' ἦν ὁ δρῶν τάδε,
ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;

1280

μοῦνος.] μοῦνος for μόνος occurs twelve times in dialogue in the extant plays of Sophocles, and once besides in *frag.* 426. Aeschylus has μόνωψ in senarii (*P. V.* 823): *auct. Rh.* 31 μούναρχοι (in lyrics).—For other Ionic forms in tragic senarii cf. v. 894, *note*.

ἀμφὶ μὲν νεῶν, κ. τ. λ.] Sophocles here blends two episodes of the *Iliad*. Homer speaks of two occasions on which the Trojans stormed the Greek rampart. On the first occasion, of which Ajax was the hero (*Il.* xi. 283—xiv. 506), the ships were not fired, though the contest raged close to them (xiv. 65), and Agamemnon thought of launching them and flying. On the second occasion (*Il.* xv. 342—xvi. 644), the ships were fired: but Patroclus, and not Ajax, was the prominent hero in the rally of the Greeks. It was Patroclus who ἐκ νεῶν ἔλασεν, κατὰ δ' ἐσβεσεν αἰθόμενον πῦρ (*Il.* xvi. 293).

1277 ἄκροισιν.] The torches thrown into the ships had not only kindled the lower timbers, but had sent flames up to the rowers' seats,—called ἀκροῖς, 'topmost,' with respect to the planks lining the bottom and the sides of the vessel. An anachronism would be involved in rendering ἀκροῖς ἐδωλίοις 'the topmost row of seats,'—(*i. e.* the benches of the θρανῖται as opposed to those of the ζυγῖται and θαλαμῖται): for the Homeric ships have only one bank of oars. The introduction of biremes (διήρεις, δίκροτα) is ascribed by Pliny to the people of Erythrae in Ionia (*H. N.* vii. 57). Triremes, according to Thucydides (i. 13) were first built by the Corinthians.

ναυτικοῖς ἐδωλίοις.] The expression νεῶν ναυτικὰ ἐδωλῖα—'the seats of the sailors in the ships'—is not tautological. Ναυτικά goes closely with ἐδωλῖα, defining the kind of seat,—viz., a rowing bench. In Homer the seats of the rowers are κλήιδες,—or ζυγά (*transtra*). The latter is the usual word in prose.

1278 ναυτικὰ σκάφη.] 'The hulls of the ships,'—the 'vessels' themselves, as opposed to their furniture of benches, &c. Not only had the ships been fired by torches thrown from a distance, but Hector with his Trojans was rushing on to board them.

1279 πηδῶντος ἄρδην.] Cf. *Il.* xiii. 53, where Poseidon, in the guise of Calchas, tells Ajax and his namesake that the Trojans 'μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ,' and adds:—ἦ ῥ' ὄγ' ὁ λυσσώδης, φλογὶ εἵκελος, ἡγεμονεύει | Ἑκτωρ.—In the *Iliad*, Hector twice passes beyond the Greek rampart. On the first occasion (*Il.* xiii. 53) he mounts it by storm, when its defenders have been driven in. On the second occasion (*Il.* xv. 351—366) Apollo went before,—choked up the fosse, and made a breach in the rampart,—so that Hector could drive through. In writing πηδῶντος Sophocles evidently had in view the first of these two Homeric incidents.

1281 ὃν οὐδαμοῦ... συμβῆναι ποδί.] 'Who nowhere, thou sayest, 'so much as stood up beside thee;—who failed,—not only βοηθῆσαι χερί, but even συμβῆναι ποδί, to appear in his place on the field of danger. Thus Hermann; *quem nusquam adstittisse tibi dicis*. Cf. Eur. *Helen.* 1006, ἡ Κύπρις δέ μοι | ἔλεως μὲν εἶη, συμ-

ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα;
 χῶτ' αὖθις αὐτὸς Ἐκτορος μόνος μόνου,
 λαχὼν τε κἀκέλευστος, ἦλθ' ἐναντίος,
 οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεῖς,

1285

βέβηκε δ' οὐδαμοῦ, 'hath never 'come nigh me.'—Teucer here misrepresents Agamemnon, who said merely that he had been wherever Ajax had been: (v. 1237, *note*).—Brunck understands *συμβῆναι τοῖς πολεμίοις*, *nusquam hosti contulisse pedem*: and so Lobeck, Wunder, Schneidewin (who compares *con-gredi*). In Polyb. xi. 24. 6, *συμβεβηκέναι* seems to mean 'having joined battle:' but there, as Lobeck remarks, the true reading is *συμβεβληκέναι*.

1282 ἄρα.] Cf. v. 277, *note*.
 ἄρ' ὑμῖν.....ἔνδικα;] 'Will you deny that he did his duty *there*?' 'Did he do *these* things rightly (even) 'in your opinion?' There is an emphasis on ὑμῖν as well as on ταῦτα: 'even enemies can scarcely quarrel 'with his conduct here.' For the dative ὑμῖν, *vestro iudicio*, cf. v. 1358: Eur. *Hec.* 309, ἡμῖν δ' Ἀχιλλεύς ἄξιος τιμῆς λαχεῖν: Ar. *Pax* 1186, θεοῖσιν οὗτοι κἀνδράσιν ῥιψάσπιδες, 'in the sight of gods and men.'

1283 χῶτ'.] *i. e.* καὶ οὐκ ἔνδικα ἔδρασεν, ὅτε, κ.τ.λ....; The ὅτε can scarcely be referred back to οὐ μνημονεύεις; in v. 1273.—For the combat between Hector and Ajax, see *Il.* vii. 53—328. Hector having challenged a Greek champion to single fight (v. 73), nine chiefs offered themselves (v. 161); at Nestor's instance lots were cast; and the lot fell to Ajax (v. 182). Hector and Ajax fought till nightfall, when they were parted by heralds from either camp—exchanged gifts in token of goodwill—and were received back with honour by the respective armies (vv. 306—322).

αὐτὸς.....μόνος μόνου.] 'When *alone* (αὐτός) he met Hector in single 'fight.' Αὐτός, *solus*, is reinforced by μόνος, because Teucer wishes to em-

phasize the fact that in this achievement no Greek but Ajax had any share. Agamemnon had asked, 'what has Ajax done, that I did not 'do?' (v. 1237). This is an answer.—For αὐτὸς μόνος, cf. *Od.* xiv. 450, σῖτον...ὃν ῥα συβώτης | αὐτὸς κτήσατο οἶος. Empedocles v. 328, αὐτὸ μόνον πεισθέντες ὅτ' προσέκυρσαν ἕκαστος: for αὐτός, Ar. *Ach.* 504, αὐτοὶ γὰρ ἔσμεν ('we are by ourselves')...κοῦπω ξένοι πάρεισιν.

1285 οὐ δραπέτην τὸν κλῆρον.] 'For the lot he cast in was no *shirk*—'inglot, no lump of crumbling glebe.' The usual κλῆρος was a stone or a potsherd, which its owner marked so that he might know it again: *Il.* vii. 175, κλῆρον ἐσημῆναντο ἕκαστος. If for this a lump of damp earth were substituted by fraud, it would crumble to pieces when the helmet was shaken, and its owner would run no risk of being chosen for a service of danger by his lot coming out first. After the Dorian conquest of Peloponnesus (said the legend), it was arranged that the Heraclid chiefs,—Temenus, Cresphontes, and of Aristodemus (represented by his heirs)—should divide the territory by lot. He whose lot came out first was to have Argos; the second, Sparta; the third, Messenia. Cresphontes wished to get Messenia. He therefore cast into the urn a lump of clay instead of a stone, and through this fraud was drawn third. (Apolodorus *Biblioth.* ii. 8.) According to Pausanias (iv. 3) the lot which crumbled in the urn was that of the sons of Aristodemus. Plautus seems to follow the latter version, *Cas.* ii. 2. 46:—*utinam tua quidem ista, sicut Herculeis praedicant quondam prognatis, in sortiendis sors deliquerit.*—Ch. *tu ut liquescas ipse!*

ὕγρας ἀρουρας βῶλον, ἀλλ' ὃς εὐλόφου
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν;
 ὅδ' ἦν ὁ πρᾶσσω ταῦτα, σὺν δ' ἐγὼ παρῶν,
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς;
 οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προῦφ' πατὴρ
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
 Ἀτρεία δ', ὃς αὖ σ' ἔσπειρε δυσσεβέστατον,
 προθέντ' ἀδελφῷ δεῖπνον οἰκείων τέκνων;

1290

1286 ἀλλ' ὃς εὐλόφου, κ.τ.λ.] *Il.* vii. 182, ἐκ δ' ἔθορεν κλῆρος κυνῆς δν ἄρ' ἤθελον αὐτοί, | Αἴαντος.

1287 ἄλμα κουφιεῖν] = κοῦφον ἄλμα ἀλεῖσθαι: (Eur. *El.* 861, οὐράνιον | πήδημα κουφίζουσα.) Cf. *O. T.* 193, δράμημα νωτίσαι = δράμημα δρμεῖν νωτίσαντα: Bion *idyll.* 15. 1, μέλος λιγαίνειν = λιγὸν μέλος ἔδειν.

1288 σὺν δ' ἐγὼ] Cf. v. 959, *note*. Teucer often appears in the *Iliad* as the companion of his half-brother: cf. *Il.* vii. 266:—'Ninth 'came Teucer, drawing his back-bent bow; and he took his place 'under the shield of Ajax son of 'Telamon. Then Ajax would a little 'lift his shield: and when the hero 'Teucer, having glanced around, had 'shot his arrow and struck some one 'in the throng of battle, that man 'fell upon the spot and gave up his 'life; but Teucer retreating, as a 'child to his mother, would seek 'shelter with Ajax; and Ajax would 'cover him with his bright shield.'

1289 ὁ δοῦλος.] Cf. v. 1020, *note*.

1290 καὶ θροεῖς;] 'With what 'face can'st thou utter the words?' Cf. *O. T.* ποῖον ἄνδρα καὶ λέγεις; *Trach.* 314, τί δ' ἂν με καὶ κρίνοις; Aesch. *Ag.* 269, ποῖον χρόνον δὲ καὶ πεπόρθηται πόλις; 'at what time 'was the city captured?' Eur. *Hipp.* 1171, πῶς καὶ διώλετ', εἰπέ.—For θροεῖς, cf. v. 67, *note*.

1291 οὐκ οἶσθα, κ.τ.λ.] οὐκ οἶσθα ἀρχαῖον Πέλοπα, ὃς σοῦ πατρὸς πατὴρ προῦφ' ὄντα βάρβαρον, —Φρύγα;—

Agamemnon had taunted Teucer with being the son of a captive, Hesione. Teucer retorts that (1) Pelops, the grandfather of Agamemnon, was a barbarian: (2) Atreus, the father of Agamemnon, an impious murderer: (3) Aerope, the wife of Atreus, an adulteress.

1292 ἀρχαῖον Πέλοπα.] 'Pelops of 'old.' The epithet ἀρχαῖον emphasizes the fact that a barbarian,—a Phrygian,—was founder of the Atrid dynasty,—the highest source to which they could trace back their lineage;—in contrast with those great houses of Greece which claimed a direct descent from a hero or a god,—as the Aeacidae (v. 387) from Zeus himself.

Φρύγα.] Pelops, king of the Maeonians, a Phrygian tribe, was said to have been driven from his capital on Mt. Sipylus, S. of the Hermus in Lydia, by Ilus, king of Troy (Paus. ii. 22). He migrated to Pisa in Elis; and his son Atreus afterwards became king of Mycenae. The term 'Phrygian' included several cognate peoples beyond the limits of Phrygia proper,—e.g. the Trojans, the Mysians, the Maeonians of Lydia, the Mygdonians of Bithynia, the Dolionians of Cyzicus. Cf. v. 1054, *note*.

1293 δυσσεβέστατον.] It seems better to take *δυσσεβέστατον* with σέ than with Ἀτρεία or with δεῖπνον. The simple emphasis of 1294 would be weakened rather than pointed by an epithet.

1294 ἀδελφῷ.] Θυέστη. Cf. Aesch.

αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἣ
λαβὼν ἐπακτὸν ἄνδρ' ὁ φιλύσας πατὴρ
ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν.
τοιούτος ὦν τοιῶδ' ὄνειδίζεις σποράν;
ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγώς,
ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν
ἴσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν

1295

1300

Ag. 1569, 'Ατρεὺς προθύμως μάλλον
ἢ φίλως πατρί | τῷ μῶ, κρεουργὸν
ἡμᾶρ εὐθύμως ἄγειν | δοκῶν, παρέσχε
δαῖτα παιδείων κρεῶν. Hor. A. P.
91, *coena Thyestae*.

1295 Κρήσσης.] Aerope, daughter
of Catreus, king of Crete, and grand-
daughter of Minos. The term 'Cre-
tan' is in itself a reproach. Cf. Epi-
menides (? circ. 600 B.C.), *ap. St Paul, Ep. to Titus i. 12, Κρήτες ἀεὶ*
ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.
The popularity of the Cretans prob-
ably had not been increased by their
failure to aid the national cause on
the eve of the Persian invasion
(Her. VII. 169 ff.).

1296 ἐπακτὸν ἄνδρα.] 'A para-
mour: 'a lover imported (ἐπακτὸν)
'into the bed of her lawful husband.'
Cf. Eur. *Ion* 592, πατρός τ' ἐπακτοῦ
καὐτὸς ὦν νοθαγενής, 'the son of a
'false father (of an adulterer), and
himself a bastard.' According to
the legend followed by Euripides in
his *Κρήσσαι*, Catreus, father of Ae-
rope, on detecting her guilty love
for a slave, consigned her to Nau-
plius, king of Euboea, to be drowned.
But Nauplius spared her life, and
she afterwards married Atreus. Ac-
cording to another version of the
story, followed by Sophocles in his
Atreus (Schol. ad Eur. *Or.* 802),
it was Atreus who caught his wife
in adultery with his brother Thy-
estes: cf. Ovid *Trist.* II. 391, *Si*
non Aeropen frater sceleratus amasset.
The words ὁ φιλύσας πατὴρ here must
mean *Aerops*' father Catreus, and
are therefore decisive for the former
version of the legend. But Schneide-
win appears wrong in saying that

ἐπακτὸν ἄνδρα = ξένον, 'a foreigner,'
and could not apply to Thyestes.
ἐπακτὸν = simply 'adventitious,'—
'brought in as a paramour,' in con-
trast with the lawful husband.

1297 ἐφῆκεν... διαφθοράν.] 'Con-
'signed her as a prey to the dumb
'fishes.' ἐφῆκε, since he gave her to
Nauplius, charging him to drown
her. This charge was not, in fact,
executed: but ἐφῆκε implies only
that it was given.

ἑλλοῖς.] ἑλλός, a rare form for the
epic ἑλλοψ: Hes. *Scut.* 212, ἑλλο-
πας ἰχθύς. The etymology is un-
known. Some derive it from ἑλλε-
σθαι (*quasi* ἑλλοψ) in the sense of
εἰργεσθαι, 'debarred from utterance.'
(Buttm. *Lexil.* p. 265, *note*). Cf.
Aesch. *Pers.* 579, σκύλλονται πρὸς
ἀναύδων, ἐῆ, | παίδων τὰς ἀμάντων,
'voiceless children of the stainless,'
dumb fishes of the sea.

διαφθοράν.] 'A prey.' Eur. *H.F.*
458, ἔτεκον μὲν ὑμᾶς, πολεμίους δ'
ἐθρεψάμην | ὕβρισμα κάπνισμα καὶ
διαφθοράν.

1299 ἐκ πατρὸς μὲν.] The second
clause, ἐκ δὲ μητρὸς, which ought
properly to have followed, is lost in
the change of construction,—ὅστις
ἐμὴν ἴσχει μητέρα.

1301 ἴσχει ξύνευνον.] 'Won my
'mother for his bride: 'ἴσχει, historic
present; not, 'has to wife.'

φύσει.] 'By birth.' Cf. *El.* 1125,
ἀλλ' ἣ φίλων τις, ἣ πρὸς αἵματος
φύσιν, 'or a relation (πρὸς αἵματος)
'by birth.'

1302 Λαομέδοντος.] For the geni-
tive cf. v. 172, Διὸς Ἄρτεμις, *note*.—
Apollo and Poseidon having been
defrauded by Laomedon of their

βασίλεια, Λαομέδοντος· ἔκκριτον δέ νιν
δώρημ' ἐκείνῳ ἔδωκεν Ἀλκμήνης γόνος.
ἄρ' ὦδ' ἄριστος ἐξ ἀριστεῶν δυοῖν
βλαστῶν ὦν αἰσχύνοιμι τοὺς πρὸς αἵματος,
οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων;
εὖ νῦν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
βαλεῖτε χημάς τρεῖς ὁμοῦ συγκειμένους.
ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένῳ
θανεῖν προδήλως μάλλον ἢ τῆς σῆς ὑπὲρ

1305

1310

wages for building the walls of
Troy, the seagod sent a dragon into
the Trojan territory. Hesione,
daughter of Laomedon, was doomed
to be sacrificed to the monster, when
Heracles slew it, and saved her.
Cheated of his promised reward—
the horses given to Tros by Zeus—
Heracles levied war against Troy,
sacked the city, and gave Hesione
to Telamon. (*Il.* v. 638: Pind. *I.*
v. 41 ff.)

ἔκκριτον] = ἐξαίρετον, *exsors*—
something reserved,—when the rest
of the booty is apportioned by lot,
—as a gift of honour for a specially
distinguished person. Cf. Aesch.
Eum. 378, τῶν αἰχμαλώτων χρημά-
των λάχος μέγα, | ἐξαίρετον δώ-
ρημα Θεσέως τόκοις (*i.e.* Sigeum,
specially assigned to the Athenians
after the conquest of the Troad).
Virg. *Aen.* VIII. 551, *Dantur equi*
Teucris... Ducunt exsortem (equum)
Aeneae.

1304 ἄριστος ἐξ ἀριστεῶν δυοῖν.]
'Born to the nobleness of two noble
'parents'—the heir of their noble-
ness, though not of their nobility.
The Homeric term ἀριστεύς involves
the notions both of *valour* and of
good birth. But ἀριστος could
scarcely include the notion of εὐ-
γενέστατος, although the positive
ἀγαθός sometimes stands for εὐγενής,
e.g. Pind. *O.* VII. 166, πατέρων ἐξ
ἀγαθῶν. Teucer predicates both
nobility and nobleness of his parents:
but conscious that technically he

is νόθος, he is content to claim for
himself τὸ γενναῖον rather than τὸ
εὐγενές.

δυοῖν.] Whereas only *one* of Aga-
memnon's parents could be called
in any just sense 'noble.' Aerope,
a princess by birth, was by her acts
base.

1305 τοὺς πρὸς αἵματος.] 'My
'kinsman' Ajax: (for the plural, cf.
v. 734, *note*). Agamemnon had
tauntingly desired Teucer to find a
freeborn advocate to plead the cause
of Ajax (v. 1260). 'It can be no
'dishonour to Ajax,' Teucer replies,
'that his cause should be pleaded
'by the son of Telamon and Hesione.'
For the phrase οἱ πρὸς αἵματος,
'those appertaining to, connected
'with, one's blood,' cf. *El.* 1125, ἣ
φίλων τις ἢ πρὸς αἵματος, 'a friend
or a blood-relation.'

1307 ὠθεῖς ἀθάπτους.] 'Seekest
'to repulse from burial: ἀθάπτους
proleptic: v. 517, *note*.

λέγων.] ὅτι ὠθεῖς.

1308 που] = ποῖ: v. 1237, *note*.

1309 τρεῖς ὁμοῦ συγκειμένους.]
'Ye will cast forth along with him
'our three corpses also: 'i.e. 'While
'I have life, I will never permit you
'to lay hands on the corpse: while
'Tecmessa and Eurysaces live, they
'will never cease to cling to it.' The
mother and child were still kneeling
as suppliants beside the body: cf. v.
1171 ff. Συγκειμένους is explained by
ἐπεὶ καλὸν μοι... θανεῖν, κ.τ.λ.

1311 προδήλως.] 'In the sight of

γυναικός, ἢ τοῦ σοῦγ' ὁμαίμονος λέγω;
πρὸς ταῦθ' ὅρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.
ὥς εἴ με πημανεῖς τι, βουλήσει ποτὲ
καὶ δειλὸς εἶναι μᾶλλον ἢ 'ν ἐμοὶ θρασύς.

1315

ΧΟΡΟΣ

ἄναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς,
εἰ μὴ ξυνάψων ἀλλὰ συλλύσων πάρει.

'all men: 'publicly.' His death would be a public protest against the cruel insult put upon his kinsman. Whereas, if he fell in battle, his loss would be scarce heeded among the multitude of victims slain in the cause of a worthless woman.

1312 τοῦ σοῦγ'.] 'Or rather (γε) 'thy brother's (wife), I mean.' τοῦ σοῦγ' is Hermann's conjecture for the τοῦ σοῦ θ' of the MSS. He suggests that when Γ had been corrupted into Τ, Τ was altered into Θ before the aspirate. Brunck defends τοῦ σοῦ θ', taking τε as = *etiam*: but this will not stand in Attic. Dindorf conjectures τοῦ σοῦ ξυναιμονος. Martin (*ap.* Donaldson *Greek Theatre*, p. 292), σοῦ τοῦδ'—inferring from vv. 1116, 1319, that Menelaus is *present* as a κῶφον πρόσωπον: but see v. 1319, *note* on Ἀτρειδῶν.

1313 τοῦμόν.] 'My interest: cf. v. 124.

1315 ἐν ἐμοί.] 'To play the bully with me: lit. 'upon me.' Cf. v. 43, *note*.

1315—1375. *Enter ODYSSEUS by the side door on the spectators' left, as from the camp.*—*Cho.* 'King Odysseus, thou hast come in season, if thou wilt but mediate.—*Od.* And what is it, friends? Afar I heard the voices of the Atreidae loud over this brave man's corpse.—*Ag.* King Odysseus, this man would bury Ajax in my despite.—*Od.* May a friend speak the truth without a breach of friendship? For the love of the gods, cast not forth this man unburied! Hate not so fiercely as to

tread Justice under foot. He was my foe too: but never will I conceal this,—that of all the Greeks at Troy, Ajax was second only to Achilles. Therefore with no fairness canst thou slight him. 'Tis not the dead man, it is the laws of heaven that thou wouldest wrong.—*Ag.* Thou the champion of Ajax? thou eager to grace a dead enemy?—*Od.* I hated him when it was the time to hate: in the dead man's worth I now forget his enmity.—*Ag.* And thou biddest me bury this corpse?—*Od.* Surely: I myself will some day need a grave.—*Ag.* Thine, then, not mine, shall the deed be called. To thee I would grant a larger boon; but Ajax in death as in life is to me most hateful.' (*Exit AGAMEMNON*, v. 1373.)—There are now (v. 1315) three actors on the stage at once, —Teucer, Agamemnon, Odysseus: but Teucer is mute till Agamemnon departs (v. 1373). Similarly in vv. 91—117 Odysseus is mute while Ajax is present. It seems probable that when the *Ajax* was composed the tritagonist was a recent innovation, admitted only under this restriction.

1316 καιρὸν ... ἐληλυθώς.] Cf. v. 34, *note*.

1317 ξυνάψων ... συλλύσων.] 'If 'not to embroil, but to mediate, thou 'art here: 'to help, not in tightening, but in loosing, the knot.' ἀπτειν, 'to tie, fasten,' ἄμμα, a knot: *συνάπτειν*, here 'to *help* in tying,' opposed to *συλλύσων*. But *συνάπτειν* usually = 'to join *together* (*σύν*):' cf. Eur. *Suppl.* 479, ἐλπίς βροτοῖς κά-

ΟΔΥΣΣΕΥΣ

τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἡσθόμην
βοῇν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑΜΕΜΝΩΝ

οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,
ἄναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;

1320

ΟΔΥΣΣΕΥΣ

ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

κιστον, ἢ πολλὰς πόλεις | ξυνῆψε, 'brings into collision,'—a use of the word which must not be confused with that in the text.—Cf. *Ant.* 39 (Ismene to Antigone), τί δὲ...λύουσ' ἂν ἢ 'φάπτουσα προσθείμην πλέον, 'if Creon's command is absolute), 'what can I vantage thee by seeking 'to loose or tighten it?' Can I make it either less or more stringent?

1318 ἄνδρες.] The courteous form of address, ἄνδρες—the honourable patronymic, Ἀτρειδῶν—the designation of Ajax as ἀλκιμος—proclaim at the outset that Odysseus has come as a mediator.

1319 Ἀτρειδῶν.] The voice of Menelaus, raised in angry altercation, had first met the ear of Odysseus. After an interval (= vv. 1160—1226) his attention had again been attracted by the angry tones of Agamemnon. This time his curiosity was roused, and he came to see what was the matter.—The conjecture σοῦ τοῦδ' in v. 1312 assumes that Menelaus was now present. But, if he was present, at any rate he was silent: the words βοῇν Ἀτρειδῶν therefore prove nothing. It is true that at v. 1116 Teucer bids Menelaus to go and *bring* Agamemnon: but it cannot be assumed on such slender evidence that Menelaus did in fact return. At a time

when a third actor was tolerated only as a mute person (v. 1315, *note*), it is improbable that a fourth actor would have been tolerated at all.

1320 κλύοντές ἐσμεν.] Cf. v. 588, προδοὺς γένη, *note*.

1321 ἄναξ Ὀδυσσεῦ.] The courtesy of Odysseus to the disputants made his mediatory purpose clear: the courtesy of Agamemnon to Odysseus makes it hopeful.

1322 συγγνώμην ἔχω..... συμβαλεῖν.] The infinitive depends on συγγνώμην ἔχω as = *παρίημι*, *συχώρω*. Cf. Her. III. 53, συνεγνωσκετο ἐωυτῷ οὐκέτι εἶναι δυνατὸς τὰ πρήγματα ἐποράν.—The phrase συγγνώμην ἔχειν occurs also in another sense, 'to admit of excuse: Thuc. III. 44, ἦν τε...ἀποφήνω πάνν ἀδικούντας αὐτοῦς'...ἦν τε καὶ ἔχοντές τι συγγνώμης εἶεν.

1323 φλαῦρα.] Lobeck shews by quotation that φλαῦρος was preferred to φαῦλος in such phrases as φλαῦρόν τι εἰπεῖν περὶ τινος, φλαῦρως ἀκούειν.

συμβαλεῖν ἔπη κακά.] 'To join 'wordy war: *conviciorum quasi pugnam committere*. Eur. *I. A.* 830, αἰσχρὸν δέ μοι γυναικὶ συμβάλλειν λόγους: *Med.* 522, ὅταν φίλοι φίλοισι συμβάλωσ' ἔρην. Cf. id. *Herac.* 458, τοῖς σοφοῖς...ἐχθρὰν συνάπτειν (but λόγους συνάπτειν in a friendly sense, id. *Suppl.* 566).

ΑΓΑΜΕΜΝΩΝ

ἤκουσεν αἰσχροῖα δρῶν γὰρ ἦν τοιαῦτά με.

ΟΔΥΣΣΕΥΣ

τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν; 1325

ΑΓΑΜΕΜΝΩΝ

οὐ φησ' ἑάσειν τόνδε τὸν νεκρὸν ταφῆς
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.

ΟΔΥΣΣΕΥΣ

ἔξεστιν οὖν εἰπόντι τάληθ' ἢ φίλῳ
σοὶ μηδὲν ἦσσαν ἢ πάρος ξυνηρετμεῖν;

1324 δρῶν...τοιαῦτά με.] 'He was 'doing the like to me,'—i. e. abusing me.—ποιεῖν, δρᾶν, like *facere*, are often used to avoid repeating a verb of more special sense: cf. v. 1155, Dem. *de Cor.* p. 242. 28, ἐρώτησον αὐτοῦς· μᾶλλον δ' ἐγὼ τοῦθ' ὑπὲρ σοῦ ποιήσω. Here ἤκουσεν αἰσχροῖα = ἐγὼ αἰσχροῖα ἔλεξα αὐτόν· ἦν γὰρ δρῶν τοιαῦτα (i. e. αἰσχροῖα λέγων) ἐμέ.

1325 τί γάρ.....βλάβην ἔχειν;] 'What then hath he done to thee so 'grievous that (ὥστε καί) thou art 'injured?' βλάβην ἔχω = βέβλαμμαι: Aesch. *Eum.* 766, ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν, 'so that 'Orestes for doing this should take 'no harm.' This seems better than to render:—(1) 'What thing hath 'he done to thee so bad that it is 'fraught with injury?'—Eur. *Ion* 1350, ἔχει δέ μοι τί κέρδος ἢ τίνα βλάβην; (2) 'What hath he done so 'bad that he deserves to suffer for it?'

1326 οὐ φησιν...ἑάσειν...ἀλλὰ θάψειν.] Her. VII. 104, οὐκ-ἑὼν φεύγειν (= κελεύων μὴ φεύγειν) ἀλλ' ἐπικρατέειν: Soph. *El.* 71, μὴ μ' ἀτιμον ἀποστείλῃτε (= μὴ με μὴ-δέξῃσθε) ἀλλ' ἀρχέπλουτον (sc. δέξῃσθε).

1329 ξυνηρετμεῖν.] Cf. Aesch. *Theb.*

272, ἀντηρέτας ἐχθροῖσι, 'opponents 'for their foes': ὑπηρετεῖν, 'to row 'obediently,' to 'renderservice.' Eur. *I. T.* 599, ὁ ναυστολῶν γὰρ εἰμ' ἐγὼ τὰς ξυμφορὰς, | οὗτος δὲ συμπλεῖ: Soph. *Ant.* 541, ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη. In Aesch. *Ag.* 814 the good accord between Odysseus and Agamemnon is described by the latter in a different metaphor:—μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἐκὼν ἐπλεῖ, | ξευχθεῖς ἔτοιμος ἦν ἐμοὶ σειραφόρος, 'when once 'in harness, worked pleasantly at my 'side.'—*Form.* Dindorf keeps the vulgate ξυνηρετμεῖν. Lobeck (whom Schneidewin follows) ξυνηρετεῖν. He observes:—'Ξυνηρετμεῖν is nowhere 'found, except that Dindorf has re-'stored it from two MSS. in the 'verses of Euripides *ar.* Athen. x. 'p. 473 D,—in which place ἐξυπηρε-'τεῖν (preferred by Matthiae *ad Frag.* 'p. 101) seems more suitable. Nor 'is there any other instance of a verb 'derived from the adjective, though 'of these there is good store,—ἐπ' ἡ-'ρετμος, εὐήρετμος, ἰσῆρετμος, φιλή-'ρετμος, λευκήρετμος,—some of them 'capable by their meanings of origi-'nating verbs. Ξυνηρετμεῖν is no 'more Greek than ὑπηρετμεῖν.'

ΑΓΑΜΕΜΝΩΝ

εἴπ'· ἦ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω. 1330

ΟΔΥΣΣΕΥΣ

ἄκουέ νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν
μὴ τλῆς ἄθαπτον ᾧδ' ἀναλγήτως βαλεῖν·
μηδ' ἢ βία σε μηδαμῶς νικησάτω
τοσούνδε μισεῖν ὥστε τὴν δίκην πατεῖν. 1335
κάμοι γὰρ ἦν ποθ' οὗτος ἐχθιστος στρατοῦ,
ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὅπλων,
ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ
οὕτ' ἀντιμάσαιμ' ἂν, ὥστε μὴ λέγειν
ἐν ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι 1340
Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.

1330 εἶην οὐκ ἂν εὖ φρονῶν.] Sc. εἰ μὴ ἀκούσαιμι. Cf. *O. T.* 318, ταῦτα γὰρ καλῶς ἐγὼ | εἰδὼς διώλεσ'. οὐ γὰρ ἂν δεῦρ' ἰκόμην,—sc. εἰ μὴ διώλεσα. Thuc. I. 68, ὁρᾶτε...ἐπιβουλεύοντας αὐτοῦς..... οὐ γὰρ ἂν ποτε Κέρκυραν τε ὑπολαβόντες εἶχον καὶ Ποτίδαιαν ἐπολιόρκουν,—sc. εἰ μὴ ἐπεβούλευον.

1331 φίλον.....μέγιστον.] Agamemnon, to whom Ajax was 'most hateful' (v. 1373), recognises his 'greatest friend' in Odysseus—in the same man whom the champion of Ajax addresses as 'ἄριστε' (v. 1381). Thus οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ (v. 1252);—good sense, φρόνησις, gains every voice, while mere ἀνδρεία, the arrogance of physical force, only makes enemies. Cf. v. 124, note.

1333 βαλεῖν] = προβαλεῖν: cf. v. 1309.

1334 ἢ βία.] 'Thy vehemence,' the stress of thy passion. Cf. Pind. *O.* IX. 115, Πατρόκλου βία τ' ἂν νόον, 'his violent mind.' But in *El.* 256, ἀλλ', ἢ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν = ἡ ἀνάγκη, 'the force of circumstances.'

1336 ποτέ.] For Odysseus, the death of Ajax, although so recent, makes a gulf between the present and the past.

ἔχθιστος.] 'My worst foe:' 'most 'hostile to me and most hated by 'me,'—the active and passive senses being combined. By rendering the word *infensissimus*, Schneidewin unduly excludes the passive sense. Cf. v. 1134 (Menelaus speaking of Ajax), μισοῦντ' ἐμίσει.

1338 ἔμπας.] (καίπερ) ὄντα τοιόνδε, ἔμπας (= ὅμως) οὐκ ἂν ἀτιμάσαιμι: cf. v. 122.

1339 οὕτ' ἂν.] Elmsley's emendation. (1) A majority of the MSS. have οὐκ ἂν, as in Aesch. *Theb.* 557, θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγὼ (Mr Paley, ἂν). In both places Dindorf defends ἂν. (2) Hermann, οὐκ ἂν γ'. (3) Brunck, οὐκ οὐν. (4) Schneidewin, οὐ καὶ. (5) Bothe, οὐκ ἀντατιμάσαιμ' ἂν.—For the double ἂν cf. v. 537, note: v. 155.

1340 ἐν ἄνδρ' ἄριστον.] Eur. *Her.* 8, πόνων | πλείστον μετέσχεον εἰς ἄν' ἡ: Virg. *Aen.* II. 426, *Rhipheus, iustissimus unus Qui fuit in Teucris.*

1341 πλὴν Ἀχιλλέως.] *Il.* II. 768,

ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι
οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
βλάπτειν τὸν ἐσθλὸν, οὐδ' ἐὰν μισῶν κυρῆς.

1345

ΑΓΑΜΕΜΝΩΝ

σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔΥΣΣΕΥΣ

ἔγωγ'· ἐμίσουν δ', ἥνικ' ἦν μισεῖν καλόν.

ΑΓΑΜΕΜΝΩΝ

οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

ΟΔΥΣΣΕΥΣ

μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑΜΕΜΝΩΝ

τόν τοι τύραννον εὐσεβεῖν οὐ ῥάδιον.

1350

μέγ' ἄριστος ἦν Τελαμώνιος Αἴας |
δφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ
(Ἀχιλεὺς) πολὺ φέρτατος ἦεν. Al-
caeus (*frag.* 48) calls Ajax ἄριστον
πέδ' Ἀχιλλέα, —Pindar (*N. VII.* 27)
κράτιστον Ἀχιλῆος ἄτερ. Hor. *Sat.*
II. 3. 193, *Ajax heros ab Achille se-*
cundus.

1343 τοὺς θεῶν νόμους.] Cf. v.
1129, *note*.—For the omission of the
article before θεῶν, cf. v. 118, τὴν
θεῶν ἰσχύν, *note*: v. 664.

1344 εἰ θάνοι.] For the optative,
cf. v. 521, εἰ τι πάθοι, *note*.

1345 τὸν ἐσθλόν.] Agreeing with
ἄνδρα. The qualifying epithet gains
in emphasis by its postponement.
Schneidewin makes τὸν ἐσθλόν the
subject: ὁ ἐσθλὸς οὐ βλάπτει ἄνδρα
θανόντα. But Odysseus is arguing
that, whatever may be the practice
in ordinary cases, a generous foe
should be respected after death. Cf.
vv. 1319, 1355, 1357.

1346 ταῦτα.] For the accus., cf.
ἀμαρτάνουσιν...ἔπη, v. 1096, *note*.

1347 ἔγωγ'.] Cf. v. 104.

1348 προσεμβῆναι.] 'Then
'shouldst thou not do more, and
'trample upon him dead?' προσ-
εμβῆναι, trample upon him *in addi-*
tion to overthrowing him. Cf. *El.*
455, καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας
χερὸς | ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆ-
ναι ποδί.

1349 Ἀτρεΐδῃ.] Propitiatory, as
in v. 1319.

κέρδεσιν τοῖς μὴ καλοῖς.] Odys-
seus—himself κέρδεα εἰδώς (*Il.* XXIII.
709)—reminds Agamemnon that οὐκ
ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν
(*Ant.* 312). Cf. *ib.* 326, τὰ δειλὰ
κέρδη πημονὰς ἐργάζεται.

1350 τόν τοι τύραννον.] It is not
easy, Agamemnon says, for a mon-
arch to maintain order, and at the
same time to avoid a breach of spe-
cial duties towards the gods. In the
interests of good government the
king is bound to make an example
of lawless offenders. If the trans-
gressor has been placed by death be-
yond the reach of actual punishment,
it must be symbolized by indignities

ΟΔΥΣΣΕΥΣ

ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑΜΕΜΝΩΝ

κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει.

ΟΔΥΣΣΕΥΣ

παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

ΑΓΑΜΕΜΝΩΝ

μέμνησ'· ὁποῖω φωτὶ τὴν χάριν δίδως.

ΟΔΥΣΣΕΥΣ

ὄδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γεναῖός ποτ' ἦν.

1355

ΑΓΑΜΕΜΝΩΝ

τί ποτε ποιήσεις; ἐχθρὸν ὥδ' αἰδεῖ νέκυν;

ΟΔΥΣΣΕΥΣ

νικᾷ γὰρ ἀρετῇ με τῆς ἐχθρας πολὺ.

inflicted upon his corpse. (See Cre-
on's speech, in which he reasons thus,
Ant. 182—210, and *ib.* v. 677, οὕτως
ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις.) On
the other hand εὐσέβεια towards
Hades and Persephone demands the
burial of the dead: cf. v. 1129, *note*.
—Stage-epigrams upon the evils of
the τυραννίς were always popular at
Athens, where the tyranny of the
Peisistratidae had left bitter me-
mories. Thus Aesch. *P. V.* 232,
ἐνεστι γὰρ πῶς τοῦτο τῇ τυραννίδι |
νόσημα, τοῖς φίλοις μὴ πεποιθέναί.
Soph. Ant. 506, ἡ γὰρ τυραννίς
πολλὰ τ' ἀλλ' εὐδαιμονεῖ, | κάξεστιν
αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.

1352 κλύειν, κ.τ.λ.] Cf. v. 668, *note*.

1353 κρατεῖς τοι, κ.τ.λ.] 'Know
that it is a victory to be overcome by
friends.' To be overruled by those
who are identified with one in sym-
pathy and interest is no defeat at all;
their cause is one's own. In Aesch.
Theb. 713, the phrase νικᾷ κακῇ is
explained to mean, 'a victory con-
sisting in defeat,'—a wise deference

to the judgment of friends. Cf. v.
484, δὸς ἀνδράσιν φίλοις | γνώμης
κρατῆσαι.—For the genitive after
νικᾶσθαι, as implying inferiority and
therefore comparison, cf. Eur. *Med.*
315, σιγησόμεσθα, κρείσσωνων νικώμε-
νοι (= ἡσσονες ὄντες): so ἡττᾶσθαι,
ἐλαττωσθαι, κρατεῖσθαι, μειοῦσθαι,
ὑστερεῖν.

1356 ἐχθρόν.] Menelaus had
maintained the impropriety of grant-
ing burial to πολέμοι (v. 1132),—a
view partly sanctioned by the reli-
gious sentiment of Greece. The ran-
cour of Agamemnon declares itself
in a plainer and more repulsive form.
He openly advocates the mainte-
nance towards the dead of private
enmity.

1357 νικᾷ γὰρ, κ.τ.λ.] 'Yes:
with me his worth far outweighs his
enmity.' Properly—ἡ ἀρετῇ νικᾷ με
μᾶλλον ἢ ἡ ἐχθρα. But since νικᾷ
involves the notion of comparison,
it is followed by a genitive, as if we
had—ἡ ἀρετῇ παρ' ἐμοὶ πολὺ κρείσ-
σων ἐστὶ τῆς ἐχθρας.

ΑΓΑΜΕΜΝΩΝ

τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτοῖς.

ΟΔΥΣΣΕΥΣ

ἦ κάρτα πολλοὶ νῦν φίλοι καὶ θις πικροί.

ΑΓΑΜΕΜΝΩΝ

τοιούσδ' ἐπαινέεις δῆτα σὺ κτᾶσθαι φίλους; 1360

ΟΔΥΣΣΕΥΣ

σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

ΑΓΑΜΕΜΝΩΝ

ἡμᾶς σὺ δειλοὺς τῇδε θῆμέρα φανείς.

ΟΔΥΣΣΕΥΣ

ἄνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους.

1358 τοιοῖδε, κ.τ.λ.] 'Nay, men of thy sort the world calls unstable.' ἔμπληκτοι· ἄστατοι καὶ εὐμετάβολοι. Thuc. II. 82, τὸ ἐμπλήκτως ὀξύ, 'impulsive vehemence,'—opposed to true ἀνδρεία. Aeschin. *de Fals. Legat.* p. 50. 10, ὠνείδισας δέ μοι καὶ πολιτείας ἐμπληξίαν ('inconstancy,') εἰ πεπρεσβευκῶς πρὸς Φίλιππον πρότερον παρεκάλουν ἐπ' ἐκείνον τοὺς Ἑλληνας.—βροτοῖς, 'in the sight of men:' for the dative cf. v. 1282, ὑμῖν, *note*.—Schneidewin, βροτῶν: and this is preferred by Lobeck, though he reads βροτοῖς with the MSS. Cf. Eur. *I. A.* 922, λελογισμένοι γὰρ οἱ τοιοῖδ' εἰσὶν βροτῶν. But no instance is produced of such a pleonasm as οἱ τοιοῖδε φῶτες βροτῶν. Or if taken with the predicate ἔμπληκτοι, φῶτες is weak.

1359 νῦν.....καὶ θις.] 'Now... and anon.' νῦν μὲν...νῦν δέ are not used like *nunc*—*nunc*. The νῦν must therefore be taken literally.

πικροί.] *Infensi.* Aesch. *Cho.* 226, τοὺς φιλάτους γὰρ οἶδα νῦν ὄντας πικρούς. 'We call a man unstable who veers from hate to love.'—'And yet there are enough who veer from love to hate.' The irony is more covert than in v. 1361; but

there is a reference to v. 1331. Agamemnon—recently so cordial in his protestations—was already sufficiently πικρός to use the sneering word 'ἔμπληκτοι.'

1360 τοιούσδε.] *i. e.* τοὺς εὐμεταβόλους:—with the implied sarcasm that Odysseus himself was a friend of this sort. Cf. v. 1346.

1361 σκληρὰν ἐπαινεῖν, κ.τ.λ.] Instead of making a direct reply, and so embittering the altercation, Odysseus borrows the other's phrase only in order to turn aside his question. The same adroitness was exercised more than once in his dialogue with Athens: vv. 78, 80.

1362 δειλοὺς...φανείς.] 'Thou wilt make us (Menelaus and me) seem cowards;—'it will be said that Teucer's threats (vv. 1155: 1313—1315) frightened us into yielding.'—φανείς ἡμᾶς=ποιήσεις φαίνεσθαι ἡμᾶς: cf. v. 1020, φανείς, *note*.

τῇδε θῆμέρα.] 'This day'—*i. e.* 'ere thou hast done:—a mode of giving emphasis to the assertion. Cf. Plaut. *Asin.* III. 3. 40, *hodie nunquam ad vesperum vivam*. For the crasis cf. v. 778, *note*. Schneidewin, as there, τῇδ' ἐν ἡμέρα.

1363 μὲν οὖν.] *Immo vero*. Plato

ΑΓΑΜΕΜΝΩΝ

ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἑάν;

ΟΔΥΣΣΕΥΣ

ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἵξομαι. 1365

ΑΓΑΜΕΜΝΩΝ

ἦ πάνθ' ὅμοια πᾶς ἀνὴρ αὐτῷ πονεῖ.

ΟΔΥΣΣΕΥΣ

τῷ γὰρ με μᾶλλον εἰκὸς ἢ 'μαυτῷ πονεῖν;

ΑΓΑΜΕΜΝΩΝ

σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται.

ΟΔΥΣΣΕΥΣ

ὥς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.

ΑΓΑΜΕΜΝΩΝ

ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὥς ἐγὼ 1370

Phaedr. p. 230 A, ΣΩ. ἄρ' οὐ τόδε ἦν τὸ δένδρον ἐφ' ὅπερ ἦγες ἡμᾶς; ΦΑΙ. τοῦτο μὲν οὖν αὐτό.

Ἑλλησι.] For the dative cf. v. 1282, *note*.

1365 ἔγωγε.] Cf. vv. 104, 1346.

καὶ γὰρ αὐτός, κ.τ.λ.] 'For I myself will come to that,'—sc. *eis τὸ θάπτεσθαι*. Here,—as in a former case,—the merciful dispositions of Odysseus spring from a sense that he himself is liable to the same ills for which he pities others. Cf. v. 124, 'I pity (Ajax) in his misery..., considering my own case no less than his. For I see that all of us who breathe are nothing more than phantoms or fleeting shadows.' For ἵξομαι, cf. *O. C.* 273, νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἔν' ἰκόμην,—*i. e.* 'have come into my present plight.'

1366 ἦ πάνθ' ὅμοια, κ.τ.λ.] 'Truly in all things alike each man 'works for himself,'—ἐαυτῷ, 'in his 'own interest.' Cf. Eur. *H. F.* 387, (Heracles) ἐξέπρασε μόχθον, | Μυκηναίῳ πονῶν τυράννῳ,—'working for Eurystheus.' That αὐτῷ is the dat. commodi, is shewn by v. 1366,—

'And for whom should I work more fitly than for myself?' But Dindorf, Hermann, Lobeck, Schneidewin make αὐτῷ depend on ὅμοια: 'truly every man does all things like himself,'—consistently with his own character;—meaning that Odysseus is consistently regardful of his own interest. To this version there are at least two objections:—(1) Its incongruity with the next verse, in which τῷ, ἐμαυτῷ are manifestly dativi commodi. (2) πονεῖ loses its special force, and is reduced to a mere equivalent for ποιεῖ. But the true meaning is:—'When a man takes *trouble*, it is always for some selfish end.'

1369 πανταχῇ.] 'In any case,'—'whether you take an active part in the burial of Ajax, or merely abstain from hindering it.' Cf. v. 1241, πανταχοῦ, *note*. Hermann and Lobeck read πανταχοῦ. Here it would mean 'on all grounds,' rather than 'in any case.'

χρηστός.] Cf. 410, χρήσιμον, *note*.

1370 ἀλλ' εὖ γε μέντοι, κ.τ.λ.]

σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν
οὗτος δὲ κακὴν κἀνθάδ' ὦν ἔμοιγ' ὁμῶς
ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἂ χρῆς.

ΧΟΡΟΣ

ὅστις σ', Ὀδυσσεύ, μὴ λέγει γνώμη σοφὸν
φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνὴρ.

1375

ΟΔΥΣΣΕΥΣ

καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι
ὅσον τότ' ἐχθρὸς ἦ, τοσόνδ' εἶναι φίλος.
καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,
καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσον

'Nay, (ἀλλά) but (μέντοι) of this be very sure,—γε emphasizing εἶ. Cf. *Trach.* 1107, ἀλλ' εὖ γέ τοι τόδ' ἴσθι: *Ant.* 1064, ἀλλ' εὖ γέ τοι κάτισθι.

1372 οὗτος.] *Aias.*

κακὴν κἀνθάδ' ὦν.] 'As on earth, (ἐνθάδε ὦν), so likewise in the shades (ἐκεῖ):' cf. v. 855, *note*.

1373 ἂ χρῆς.] The short forms *χρῆς*, *χρή*, = *χρήσεις*, *χρήζει*, are read in *Soph. El.* 1373, εἴτε *χρῆς* θανείν: *Ant.* 887, εἴτε *χρή* θανείν (*Dindorf*): *Cratinus ap. Suid.* s. v., νῦν γὰρ δὴ σοι παρὰ μὲν θεομοὶ | τῶν ἡμετέρων, παρὰ δ' ἄλλ' ὅ τι *χρῆς*. In *Eur. Hēr.* 345, *Ar. Ach.* 659, instead of *χρῆς*, *χρή*, *Dindorf* now reads *χρή*.

Exit AGAMEMNON.

1376—1420. *Odysseus.* 'And now I offer to Teucer a friendship as thorough as our former enmity; and I would bear part in honouring the brave dead.—*Teucer.* Brave *Odysseus*, thou hast earned my fullest thanks; and hast deceived my reckoning much. For though thou wert this man's bitterest foe, thou alone hast taken his part against those who would have exulted over the dead. May Zeus, may the avenging Fury and effectual Justice give them their reward! But in these rites I fear to let thee share, lest so I grieve the dead. In all else work with us; and know that we count thee a true friend.—*Od.* As thou wilt; I obey thee, and depart. (*Exit ODYSSEUS*)

—*Teucer* (to the CHORUS and *Attendants*). Enough,—let us delay no more. Haste, some to dig the grave, —some, to place the caldron for ablution,—let others bring the warrior's armour from his tent. And thou, child, help me to raise this prostrate form, from which the dark tide still gushes. Help each and all in the service of the dead man, than whom a better was never served on earth.'

1376 ἀγγέλλομαι... εἶναι φίλος.] 'I announce myself to be a friend;' *i.e.* 'I offer friendship.' In this sense, usu. *ἐπαγγέλλομαι* (*profiteor*): *Dem. Lacrit.* p. 938, ταῦτα γὰρ ἐπαγγέλλεται δεινὸς εἶναι,—'in these things he professes to be clever:' cf. *Soph. O. T.* 147, τῶνδε γὰρ χάριν | καὶ δεῦρ' ἔβημεν, ὦν δδ' ἐξαγγέλλεται, *i.e.* 'the matters which e'en brought us hither were those which this man broaches of his own accord'—(before our petition has been made).

1377 τότε.] *Olim.* Cf. v. 650, *note*.

ἦ.] An old Attic form, from the Ionic *ἦα*, for the first person of the imperf.; in Homer lengthened *ἦα*. It occurs also in *O. T.* 1123.—*Hermann*, *Lobeck*, *Wunder*, *ἦν*.

1379 μηδὲν ἐλλείπειν.] 'Omit nothing' (*μηδέν*, the accusative; not an adverb). Cf. *Plato Phaedr.* p. 272 B, ὅ τι ἂν αὐτῶν τις ἐλλείπη λέγων.

ὅσον.] *δσων*, the conjecture of

χρῆ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς.

1380

ΤΕΥΚΡΟΣ

ἄριστ' Ὀδυσσεύ, πάντ' ἔχω σ' ἐπαινέσαι
λόγοισι· καί μ' ἔψευσας ἐλπίδος πολὺ.
τούτῳ γὰρ ὦν ἔχθιστος Ἀργείων ἀνὴρ
μόνος παρέστης χερσίν, οὐδ' ἔτλης παρῶν
θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα,
ὥς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,
αὐτὸς τε χῶ ξύναιμος ἠθελησάτην
λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατήρ

1385

Porson and Elmsley, is adopted by *Schneidewin*.

1382 λόγοισι.] 'I can wholly praise thee in words:' *i.e.* 'I can offer thee the fullest tribute of my thanks,'—although it is not in my power *ἐργοῖς* σε τιμᾶν, by allowing thee to take part in the funeral rites of Ajax (v. 1394).

καί μ' ἔψευσας ἐλπίδος.] 'And thou hast deceived my reckoning much:' lit., 'cheated me of my expectation:' *ψεύδειν* taking a genitive, since it has the general sense of *depriving*. Cf. *Ar. Thesm.* 870, μὴ ψεύσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος. In this sense usu. the passive, like *σφάλλασθαι* (*δόξης*, etc.): cf. v. 177, ἐνάρων | ψευσθεῖσα.—*Madv. Synl.* 57 b.—For *ἐλπίδος*, cf. v. 606, *note*.

1384 χερσίν.] 'With staunch help,'—*ἐργῳ* καὶ οὐ λόγῳ. While others, λόγῳ φιλοῦντες, did not venture to stir in the cause of Ajax, *Odysseus* took an active part, *χερσίν* παρέστη, —gave a practical proof of goodwill by coming to the spot, and protesting in person against the sentence of the *Atreidae*.

παρῶν.] 'In this presence,'—in the presence of the dead. Cf. v. 1156, *note*.

1385 θανόντι ζῶν.] *O. C.* 13, ξενοὶ πρὸς ἀστῶν: *ib.* 148, καπὶ συμκροῖς μέγας ἄρμον: *ib.* 622, ψυχρὸς ποτ' αὐτῶν θερμὸν αἶμα πίεται.

1386 ὥς... ἠθελησάτην.] A compressed phrase for ὥς ἐπλήτην ἐκείνῳ (*ἐφυβρίσαι*), ἐθέλοντε, κ. τ. λ. For ὁ στρατηγός, αὐτὸς τε καὶ ὁ ξύναιμος (instead of ὁ τε στρατηγὸς καὶ ὁ ξύναιμος), cf. *O. C.* 462, ἐπάξιος μὲν Οἰδίπους κατοικτίσαι, | αὐτὸς τε παῖδες θ' αἶδε. For the sing. participle, —μολῶν ὁ στρ. καὶ ὁ ξύν. ἠθελησάτην, —*Schneidewin* compares *Eur. Alc.* 734, ἔρρων νυν αὐτὸς χή συν-οικήσασά σοι... γηράσκει.

οὐπιβρόντητος.] 'Crazy:' infatuated with self-importance. Cf. v. 1272. Usually *ἐμβρόντητος*, *attonitus*, 'thunderstruck,'—stupefied by the visitation of Zeus: see *Xen. Anab.* III. 4. 12, ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ. Ζεὺς δὲ ἐμβρόντητος ποιεῖ τοὺς ἐνοικούντας, καὶ οὕτως ἐάλω. Cf. *Aesch. P. V.* 367 ff., κεραυνὸς... δς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων | κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεῖς | ἐφεψαλώθη καὶ ξεβροντήθη σθένος.

1389 Ὀλύμπου τοῦδ'.] 'The heaven above us:' Ὀλυμπος, in a general sense, the abode of the gods, —not Mount Olympus in Mysia (v. 881). Cf. *Ant.* 758, ἀλλ' οὐ τόνδ' Ὀλυμπον ἴσθ' ὅτι | χαίρων ἐπὶ ψόγοις δεινὰς ἐμέ: *O. C.* 1564, γῆν τε προσκυνούθ' ἅμα, | καὶ τὸν θεῶν Ὀλυμπον.

μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη
κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.
σὲ δ', ὦ γεραιοῦ σπέρμα Λαέρτου πατρὸς,
τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἑᾶν,
μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ
τὰ δ' ἄλλα καὶ ξύμπρασσε, κεῖ τινα στρατοῦ

1390 Ἐρινὺς...Δίκη.] The Fury, 'mindful,' patient, follows in the track of guilt: Justice at length 'brings the end,'—deals the decisive blow.—Justice, Dike, represents the abstract principle: the Fury represents rather the craving of the injured dead for revenge. In Aesch. *Eum.* 468—535 the Erinys argues at length for the identity of her interests with those of Justice,—shewing that, closely as the two avenging powers are often associated, they were regarded as embodying distinct ideas. Cf. Aesch. *Ag.* 1407, μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην, Ἄτην τ', Ἐρινύν θ', αἰσι τόνδ' ἐσφαζ' ἐγώ.

1393 Λαέρτου.] Cf. v. 1, Λαρτίου, *note*. 'The son of Laertes' was the ordinary designation for Odysseus, vv. 1, 101, 380: his enemies loved to call him ὁ Σισύφου (v. 190). Hermann points out that Λαέρτου is more effective in this place in the senarius than Λαρτίου would have been: and thus *Phil.* 614, ὁ Λαέρτου τόκος: *ib.* 366, Eur. *I. T.* 533, ὁ Λαέρτου γόνος.

1394 τάφου] = ταφῆς, 'these rites.' *Il.* XXIII. 679, ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο | ἐς τάφον,—not, 'to the tomb,'—but, 'for the burial:' and so Thuc. II. 47, τοιάσδε ὁ τάφος ἐγένετο.

ἐπιψαύειν.] 'To meddle with.' Cf. Eur. *Supp.* 317, ἀγῶνος ἤψω.

1395 μὴ τῷ θανόντι, κ.τ.λ.] The dead man's spirit would be vexed if one hostile to him in life were suffered to bear part in the funeral rites. Cf. *El.* 439—447, where Electra comments on the hardihood of Cly-

taemnestra in sending offerings to the tomb of the husband whom she had murdered,—such offerings being *δυσμενεῖς χοαί* (*ib.* 440). Similarly in Eur. *H. F.* 1360, Heracles, having slain his children, bids the Theban elders bury them:—*ὁδὸς τοῦσδε τύμβω'...ἐμὲ γὰρ οὐκ ἐᾷ νόμος.*

1396, 7 τὰ δ' ἄλλα.....ἔξομεν.] Schneidewin enclosed vv. 1396, 7 in brackets, as spurious. The only reason which he assigns in his critical note *ad loc.* is that Odysseus would not have replied ἀλλ' ἤθελον μὲν (sc. ἐπιψαύειν τοῦ τάφου), if ξύμπρασσε had intervened. This difficulty seems imaginary. No real ambiguity is caused by ξύμπρασσε coming between ἐπιψαύειν and ἤθελον: for no one could doubt that ἤθελον referred to the *immediate* service which Odysseus had offered, and the rejection of which made it necessary that he should withdraw for the present. Schneidewin conceived the connexion of vv. 1393—99 (omitting 96, 7) to be as follows:—'Thee, son of Laertes, I cannot indeed (μὲν) permit to assist at the burial, lest I grieve the dead; (no—thou hast got *permission* for it);—I will do all the rest:—yet (δέ, answering to μὲν in 1394) be sure that we esteem thee.' But the genuineness of vv. 1396, 7 appears defensible on three grounds. (1) The general context. If the verses are omitted, Teucer's words are left singularly curt and ungracious. Odysseus had offered his services and sympathy in the largest sense: in this particular instance Teucer cannot accept them: but it seems unfitting that he should reject them alto-

θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν.
ἐγὼ δὲ τᾶλλα πάντα πορσυνῶ· σὺ δὲ
ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΔΥΣΣΕΥΣ

ἀλλ' ἤθελον μὲν· εἰ δὲ μὴ 'στί σοι φίλον

1400

gether. (2) The correspondence of the words τὰ δ' ἄλλα καὶ σύμπρασσε with the terms of the offer made by Odysseus. He wished (v. 1378) *συνθάπτειν καὶ συμπονέειν*. The reply is that he cannot *συνθάπτειν*, but is welcome *συμπονέειν*,—to assist them in other ways,—as by providing for the safety of Tecmessa and Eurysaces. (3) The awkwardness of the parenthesis ἐγὼ δὲ τᾶλλα πάντα πορσυνῶ, if vv. 1396, 7 are omitted. In Schneidewin's view the correlative to μὲν in v. 1394 would then be the δέ after σὺ in v. 1398: but it ought rather to be the δέ after ἐγώ.

1396 τὰ δ' ἄλλα.] *i. e.* in executing the other mandates—beside directions as to his burial—which Ajax had left for Teucer (vv. 565—570: v. 689:) viz., care for Tecmessa and for the Salaminians, and the charge to take Eurysaces to Telamon.

καὶ ξύμπρασσε.] 'In all else *ε'εν* (καί) work with us.' Cf. v. 1290, καὶ θροεῖς, *note*. (This seems better than taking καί...καί as *both...and*.)

κεῖ τινα στρατοῦ.] 'And whomsoever in all the camp thou wouldst bury, we will make thee welcome.' Teucer's character, as portrayed in the *Ajax*, is that of an honest, impulsive man,—vehement in expressing his animosities, and not very adroit in turning compliments. In the first plenitude of his gratitude to Odysseus he began by saying that he had not expected anything so good from him (v. 1382). And here he employs a phrase which looks very much like a sneer. What he means to say is,—'the reason why you cannot assist on *this* occasion is a special reason,—a matter over which I have no control. I recognise the honour which would be conferred

by your presence at the grave of any man in all the camp.'

1397 κομίζειν.] Properly, *to take up* for burial (cf. *El.* 1114): then in the general sense of 'honouring with burial rites.' Eur. *Andr.* 1264, νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.

1398 τᾶλλα πάντα.] *i. e.* the funeral. In the 5th edit. of Schneidewin, Nauck places this verse, as well as the two preceding ones, in brackets, on the ground that τᾶλλα πάντα is unintelligible. Wolff proposed τὰμὰ πάντα: Morstadt ταῦτα πάντα. In the next line Nauck proposes to change ἀνὴρ into ἀτάρ.

1399 καθ' ἡμᾶς.] 'In our regard,'—in relation to us. Cf. Her. VII. 158, τὸ δὲ κατ' ὑμέας, 'as far as you are concerned.' Eur. *Andr.* 740, καὶ τὸ λοιπὸν ἧ | σώφρων καθ' ἡμᾶς (to usward), σώφρων' ἀντιλήψεται.

1400 ἀλλ' ἤθελον μὲν.] 'Well, I had the wish.' Cf. Ar. *Ran.* 866, ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε: οὐκ ἐξ ἔσου γὰρ ἐστὶν ἀγὼν νῦν, *i. e.* 'my first inclination was not to contend.' This idea is more usually expressed by ἤθελον ἄν: *e. g.* v. 88. But it appears inaccurate to say that where ἤθελον is found alone there is an ellipse of ἄν. The simple imperfect states the preexisting wish as a *fact*. The imperfect with ἄν states merely that, if circumstances were propitious, the wish *would have been formed*. Similarly ἔδει instead of ἔδει ἄν: *e. g.* Dem. *Olynth.* I. p. 9, εἰ ἅπαντες ὡμολογοῦμεν Φίλιππον τὴν εἰρήνην παραβαίνειν, οὐδὲν ἄλλο ἔδει τὸν παριόντα λέγειν: *i. e.* 'on that supposition, it *was* a duty for the orator, &c.' (whether any one performed it or not): ἔδει ἄν, 'it *would be* the duty of any particular orator who came forward.'—*Madvig Synt.* §118a.

πράσσειν τάδ' ἡμᾶς, εἴμ', ἐπαινέσας τὸ σόν.

ΤΕΤΚΡΟΣ

ἄλις· ἤδη γὰρ πολὺς ἐκτέταται
χρόνος. ἀλλ' οἱ μὲν κοίλῃν κάπετον
χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον
τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων
θέσθ' ἐπίκαιρον·
μία δ' ἐκ κλισίας ἀνδρῶν ἴλη

1405

1401 ἐπαινέσας τὸ σόν.] 'Acquiescent in thy will:' τὸ σόν, 'thy dictum:' cf. v. 99, *note*. In the sense of ἀγαπᾶν, 'to be content with,' αἰνεῖν is more usual than ἐπαινέειν: *e.g.* Eur. *Alc.* 2, θῆσαν τράπεζαν αἰνέσαι. Hor. *Od.* III. 29. 53, (*Fortunam*) Laudo manentem: *si celeres quatit Pennas, resigno quae dedit*.

Exit ODYSSEUS.

1402 ἄλις· ἤδη γάρ, κ.τ.λ.] Nauck (in Schneidewin, edit. 5) suggests that vv. 1403—1408 were interpolated by a later hand. He objects (1) to the phrase ἐκτέταται χρόνος, —proposing to read ἄλις· ἤδη γάρ νέκυς ἐκτέταται: (2) to the mention of the κοίλῃ κάπετος, —borrowed, as he thinks, from v. 1165: (3) to the Doric τοί for οἱ. Of these objections the last is the only one which has any weight. See the notes.

ἐκτέταται.] 'The delay has been long drawn out.' Morstadt, objecting, as Nauck does, to the phrase ἐκτέταται χρόνος, proposed λόγος. But if we can say ἐκτείνειν βίον, αἰῶνα, why not ἐκτείνειν χρόνον?

1403 οἱ μὲν.] The attendants who came on the stage with Teucer (v. 977) are desired to go and prepare 'the hollow bed' at the spot already chosen by Teucer. At v. 1165 the Chorus had said to him—σπεύσον κοίλῃν κάπετον τιν' ἰδεῖν. At v. 1183 he went to seek a place for the grave,—attended by the πρόσπολοι who are now to dig it.

1404 ταχύνετε.] *Properate*. ταχύ-

νειν τι, for σπεύδειν τι, does not seem to occur elsewhere: but ταχύνειν τινά, 'to hurry' a person, Eur. *Alc.* 255. Cf. Solon *frag.* 39 (Bergk *Poet. Lyr.* p. 351) σπεύδουσι δ' οἱ μὲν ἰγδιν, οἱ δὲ σίλφιον, | οἱ δ' ὄξος.

τοί.] Doric for οἱ (and also for οἱ). Elmsley denied the admissibility of τοί, except in lyrics other than anapaests; and proposed τόν θ': 'quod iure ab Hermanno reiicitur ob eam causam quod nullus certus significatur tripus.' (Lobeck.) But τοί is read in a senarius in Aesch. *Pers.* 425, τοὶ δ', ὥστε θύνοους, κ.τ.λ.

ὑψίβατον.] 'High-set,'—since the three legs of the caldron formed a high stand. Pind. *N.* x. 88, 'Αχαιῶν ὑψίβατοι πόλιες, 'high-placed.'

1405 ἀμφίπυρον.] θέσθε ἀμφίπυρον: 'place the high-set caldron amid wreathing flames.' Cf. *Il.* XXVIII. 702, μέγαν τρίποδ' ἐμπυριβήτην.

λουτρῶν.] *Il.* XVIII. 343, ἐτάροι-σιν ἐκέκλετο δῖος Ἀχιλλεύς | ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα τάχιστα | Πάτροκλον λούσειαν ἀπὸ βρότον αἱματόεντα. Lucian *de Luc.* II, μετὰ ταῦτα δέ (after placing the ναῦλον in the dead man's mouth) λούσαντες αὐτοὺς (τοὺς νεκροὺς), ὡς οὐχ ἱκανῆς τῆς κάτω λίμνης λουτρὸν εἶναι τοῖς ἐκεῖ, καὶ μύρω τῷ καλλίστῳ χρίσαντες τὸ σῶμα...καὶ στεφανώσαντες τοῖς ὠραίοις ἀνθεσι, προτίθενται λαμπρῶς ἀμφιέσαντες.

1406 ἐπίκαιρον.] Governing the genitive λουτρῶν: so οἰκείος, ἀλλότριός τινος, Madvig *Synt.* § 62 R.

τὸν ὑπασπίδιον κόσμον φερέτω.
παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,
φιλότῃτι θιγῶν πλευρὰς σὺν ἐμοὶ
τάσδ' ἐπικούφιζ'· ἔτι γὰρ θερμαὶ
σύριγγες ἄνω φυσῶσι μέλαν
μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ
φησὶ παρῆναι, σούσθω, βάτω,
τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ

1410

1415

1408 ὑπασπίδιον κόσμον.] The armour worn under the shield: 'the body-armour.' In bequeathing his shield to his son, Ajax had directed that the rest of his armour should be buried with him (vv. 574—577). The word ὑπασπίδιος does not occur elsewhere in this technical sense. It usually means simply 'under arms:' *e.g.* auct. *Rhes.* 740, ὑπασπίδιος κοῖτος, 'sleep in armour.'

1409 παῖ, σὺ δέ.] 'Cum subito sermonem ad alium ab alio convertimus, primo nomen ponimus, deinde pronomen, deinde particulam,' Porson *ad Eur. Or.* 614. Cf. *O. T.* 1096, ἰὼ Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἶη.

πατρός γ'.] If the γε is right, it belongs to σὺ δέ: 'and do thou too.' Dindorf suggests that it might be got rid of by transposing ὅσον ἰσχύεις and πλευρὰς σὺν ἐμοὶ.

1410 πλευρὰς.] So Hermann, Lobeck, Schneidewin. Some MSS. have πλευρὰς τᾶσδε. Elmsley (*ad Heracl.* 824) πλευρὰν τοῦδε, on the ground that the neuter πλευρά, not πλευραί, is used by the Tragedians. The neuter πλευρά certainly appears to have been preferred: cf. v. 1253; Eur. *Or.* 223, 800; *Alc.* 366; *Bacch.* 740. Porson *ad Hec.* 814 adopts πρὸς σοῖσι πλευραῖς in place of πρὸς σῇσι πλευρῇς. But the fem. plur. is found in *Il.* XX. 170, XXIII. 716, XXIV. 19; Aesch. *Eum.* 837, τίς μ' ὑποδύεται πλευρὰς ὀδύνα;

1411 ἔτι γὰρ θερμαί.....μένος.] 'For still the warm channels spout up their dark tide.' The blood from the wound was still welling up

through the dead man's veins, and issuing at the nostrils (v. 918, φουσῶντ' ἄνω πρὸς ῥίνας): this hemorrhage would be stopped by raising the body upright.—σύριγγες, φλέβες, the veins: Lobeck quotes Empedocles v. 250, σαρκῶν σύριγγες: cf. *Od.* XXII. 18, αὐλὸς ἀνὰ ῥίνας παχὺς ἦλθεν | αἵματος.—μένος, the strong gush of blood: Aesch. *Ag.* 1034, πρὶν αἱματηρὸν ἐξαφρίξεσθαι μένος.

1414 φησὶ παρῆναι.] *Od.* v. 450, ἰκέτης δέ τοι εὐχομαι εἶναι: Soph. *El.* 9, φάσκειν Μυκήνας τὰς πολυχρύσους ὄραν: Theocr. XXII. 56, μήτ' ἀδίκους μήτ' ἐξ ἀδίκων φάθι λεύσσειν: Catull. IV. 1, *Phaselus ille quem videtis, hospites, ait fuisse navium celerissimus*.

1415 τῷδ' ἀνδρὶ πονῶν.] For the dative cf. v. 1366, *note*.

τῷ πάντ' ἀγαθῷ.] Cf. v. 910, ὁ πάντα κωφός, ὁ πάντ' αἰδῖς: *El.* 301, ὁ πάντ' ἀναλκίς: Plato *Theaet.* p. 194 E, ὁ πάντα σοφὸς ποιητής.

1416 κούδενί πω λῶνι θνητῶν.] '(Serving Ajax,) and (having served) no better man upon earth:' τῷδ' ἀνδρὶ πονῶν, καὶ οὐδενί πω λῶνι (πονῆσας), —'serving this all-brave man, than whom better was never served on earth.'—The verse Αἴαντος, ὅτ' ἦν, κ.τ.λ., rejected by Dindorf, is retained by Hermann and Lobeck. (1) Hermann gives:—κούδενί γ' ᾧτινι λῶνι θνητῶν | Αἴαντος, κ.τ.λ.,—believing that Sophocles first meant to write—τῷ πάντ' ἀγαθῷ, | καὶ οὐ οὐδεὶς λῶν θνητῶν,—altered it, by attraction, to κούδενί γ' ᾧτινι λῶνι θνητῶν,—and then, to replace οὐ, added Αἴαντος. (2) Lobeck:—κού-

κούδενί πω λῶνι θνητῶν.

[Αἴαντος, ὅτ' ἦν, τότε φωνῶ.]

ΧΟΡΟΣ

ἢ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
γνῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
τῶν μελλόντων ὅ τι πράξει.

δενὶ πῶποτε λῶνι θνητῶν | Αἴαντος,
κ.τ.λ.,—sc. πονήσας. He infers the
genuineness of the verse Αἴαντος...
φωνῶ from the fact that it is unne-
cessary to the completeness of the
sense, and would not, therefore, have
been supplied by a grammarian; while at the same time the conclud-
ing mention of Ajax by name has a
propriety to which a poet would at-
tend. *Hic vero Aiacis mentio ad ver-
borum constructionem tam superva-
canea, ad emphasin vero tam prope
necessaria videtur, ut eam neque a
Grammatico valde desideratam, neque
a poeta in exitu paene totius fabulae
praetermissam putem.*

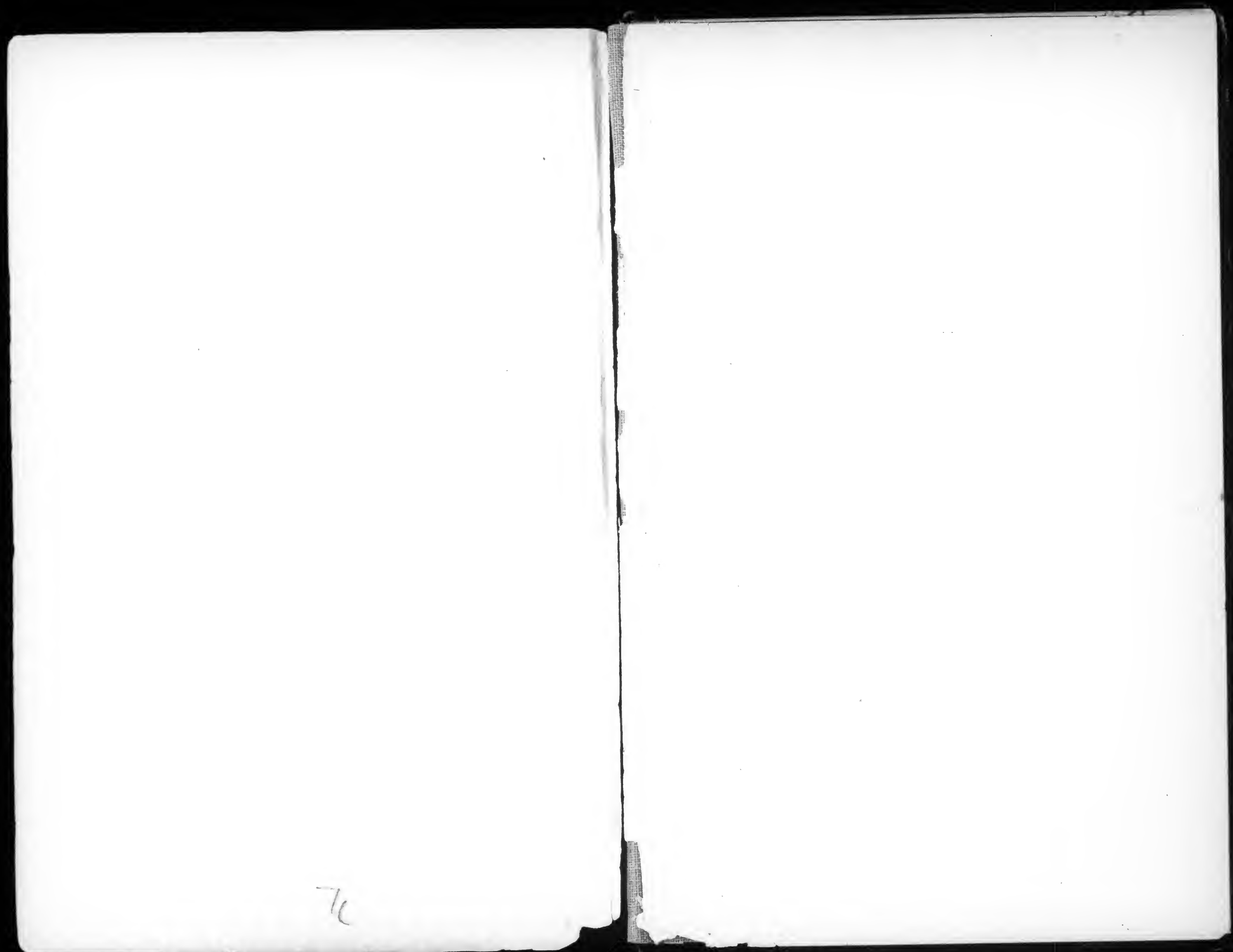
1417 ὅτ' ἦν, τότε φωνῶ.] 'I
speak of the time when he still lived.'
Meleager *Epigr.* XXII., ἦν καλὸς

Ἡράκλειτος, ὅτ' ἦν ποτέ.

1418 ἰδοῦσιν.] Almost = παθοῦ-
σιν: cf. *El.* 205, τοὺς ἐμὸς ἶδε πα-
τὴρ | θανάτους αἰκεῖς: *Eur. Bacch.*
357, πικρὰν βάκχευσιν ἐν Θήβαις
ἰδῶν.

1419 μάντις.] *Praesagus.* Cf.
Ant. 1160, καὶ μάντις οὐδεὶς τῶν ἐφε-
στῶτων βροτοῖς. *Trach.* 1270, τὰ
μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ.

1420 ὅ τι πράξει.] *Soph. Tereus,*
frag. v. 3, ὡς οὐκ ἔστιν πλὴν Διὸς
οὐδεὶς | τῶν μελλόντων | ταμίας ὅ τι
χρὴ τετελέσθαι.—The concluding
γνώμη fitly sums up the moral of the
play. That moderation by which
Odysseus prospered, and through
want of which Ajax fell, depends
mainly on a just sense of the uncer-
tainty of human life.



76

